Vox medici.

HErbarum vires, Aſtrorum iuncta poteſtas
Ars medica moderans, et Deus iſta beans,
Virginibus, pueris, uxoribus atque maritis:
Queique recepturis cauſa ſalutis erunt.

THE ſtrength of herbs and planets influence,
Phyſicians skill, through Gods benevolence,
To young and old, to husband, and to wife,
Are the appointed meanes for healthfull life.

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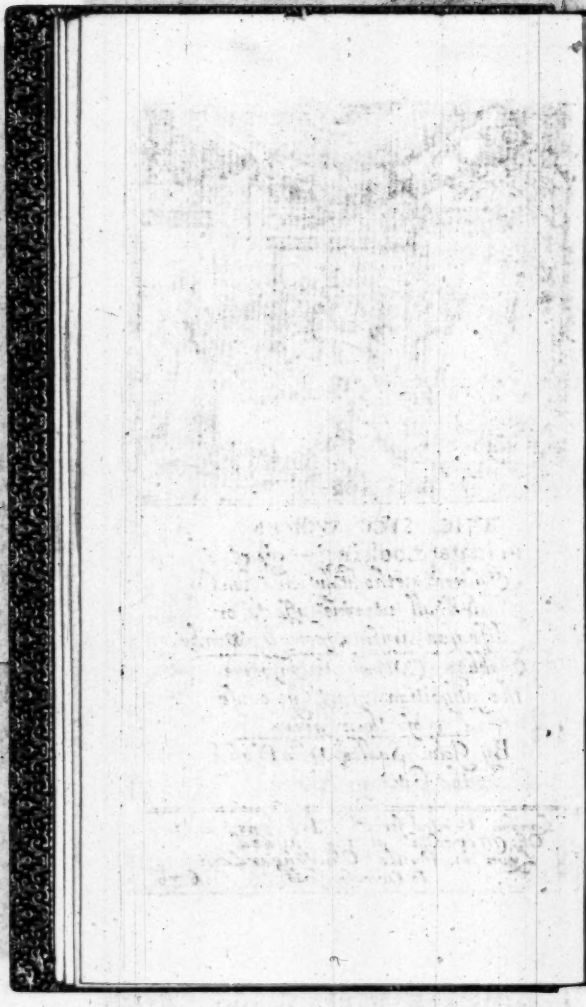
THE SICK WOMANS priuate Looking—glasse

Wherein methodicaly are handled all uterine affects, or diseases arising from ỹ Wombe. Enabling Women to informe the physitian about ỹ cause of their grise

By John Sadler Dr in Physick in the Citie of Norwich

London Printed for Ph: Stephens & Ch: Meredith at the Gilded Lyon in Pauls Churchyard

Io: Droeshout sculp. 1636



THE SICKE VVOMANS PRIVATE LOOKING-GLASSE WHEREIN

Methodically are handled all uterine affects, or diſeaſes ariſing from the wombe; enabling Women to informe the Phyſician about the cauſe of their griefe.

By IOHN SADLER, Doctor in Phyſicke at Norwich.

Orandum eſt ut ſit mens ſana in corpore ſano. Iuvenal.

LONDON,
Printed by Anne Griffin, for Philemon Stephens, and Chriſtopher Meridith, at the Golden Lion in S. Pauls Church-yard. 1636.

TO ALL VERTVOVS AND Modeſt-minded Women I. S. Doctor in Phyſicke wiſheth health.

BECAVSE I had my being from a woman, I thought none had more right to the grape than ſhe which planted the vine. Conſidering therefore the manifold diſtempers of body, which yee Women are ſubject unto through your ignorance & modeſtie, I could not but doe my beſt, to informe and

adviſe you in the conſervation of your own health. And when I had ſpent ſome meditations, and conſulted with Galen *and* Hippocrates *for my proceeding; amongſt all diſeaſes incident to the body, I found none more frequent, none more perilous then thoſe which ariſe from the ill affected wombe: for through the evill quality thereof, the heart, the liver, and the braine are affected; from whence the actions vitall, natural, & animal are hurt; and the virtues concoctive, ſanguifficative, diſtributive,*

Totum corpus ab utero afficitur. Hippoc. lib. 1. de locis in homine.

tive, attractive, expulsive retentive, with the rest are all weakened. So that from the wombe comes convulsions, epilepsies, apoplexies, palseyes, hecticke fevers, dropsies, malignant ulcers, and to bee short, there is no disease[a] so ill but may procede from the evill quality of it.

Galenus 6. de locis affect. cap. 5. Bottonus de morbis mulierum cap. 39.

[a] Baptista Montanus de uterinis affect. pag. 1.

How necessary therefore the knowledge of uterine diseases is, judge yee. And how many of you labour of them, all through your own ignorance and modestie, woefull experience makes it manifest. For when a woman

woman is afflicted with a-ny diſeaſe of the wombe; firſt through her ignorance, ſhee knowing not the cauſe thereof being not inſtructed in the ſtate of her own body. And ſecondly through her modeſtie, being loth to divulge and publiſh the ſame unto the Phyſitian to implore his aide, ſhee conceals her griefe and ſo encreaſeth her ſorrow.

For the aide and benefit of a woman in this cauſe, have I compoſed this treatiſe; Wherein as in a glaſſe ſhe may ſee her ſelfe in private, and view the nature,

cauſe,

cauſe, ſignes, prognoſticks and cure of all uterine diſeaſes, But yet no further, then thereby to bee inſtructed to conferre with the Phyſitian for the cure of her griefe, leaſt by the miſapplying of the remedy you augment your diſeaſe, I confeſſe if you looke unto the matter it is old, if unto the method new: part of it being ſelected out of the Greeks, part out of the Latines, and part out of the experience of my owne practice, wherein I have followed the induſtrie of the Bee, who gathers hony out of

Nil dictum quod non dictum prius.

of divers floures to weave into her owne combe. Many things more might have been added in it, which for modeſtie ſake my pen hath omitted. I have alſo ſtooped to your capacities in avoiding hard words and Rhetoricall phraſes, deſiring rather to informe your judgements with the truth, though a plaine manner, then to confound your underſtandings with a more Rhetoricall diſcourſe. But fearing to bee over-tedius, craving acceptance for theſe firſt fruits of my braine, untill God indues

me

mee with a better har-veſt,
I reſt.,

The wellwiſher of
your health

IOHN SADLER.

Ad proceres Artis Æsculapij.

PRÆNOBILEM medicinæ Artem ignobili proferre vulgo, opus haud dignum hodie non immerito existimetur. Vos igitur qui hujus artis illustrissimæ estis professores, mi fortean subinsulli esse animi censeatis; qui artem hanc inclytam gregalibus verbis dedecoravi: quod ne putetis, causam in lem: am coram vobis veniâ vestrâ sic agam. Sciatis vellem, quòd ego opusculo hoc meo promulgando fœmininum solummodò sexum

ſexum inſtituere decrevi: veſtra proin lenitudo & benevolentia (ſpero) conamen iſtud meum (licèt ſqualidum) abſq; inuſto ſtigmate in lucem prodire patientur. Hocq; confido magis, quippe quod Hippocrates, qui mihi exemplar eſt, honoratiſſimus d: hoc ſubjecto nonnulla vulgo exarata dedit. Et de materia ſi quæratur, hanc, ingenuè fateor, me ex authoribus tum antiquis tum modernis excerpſiſſe totam: circa quam, ſi errorem quendam inſcius aut incautus expromere videar, ſupplicitèr peto eundem mihi denudatum fieri, & ipſum elimare conabor ſerio. At ſi codicillus iſte meus incultus iudicio veſtro (uti ſpero) inculpatus vixerit; clementia veſtra me vinculo obſervantiæ vobis devinctum habebit imperpetuum. Et quod ad

Mamm

Momum attinet (cui calumniandi & maledicendi prurigo ſemper inhæret) flocci pendo, quamvis fungus iſte ſannis & ſcommatibus hunc meum exerceat laborem: quem ſcire vellem, ſuam de me ſententiam inanem prorſus, levemq; ducere. Tumeſcat ideo invidiâ donec diſrumpatur odio: mihi curæ eſt bonos non offendere & ignorantes informare. Hic ſcopus. Hic ſaltus. Hic pes figendus.

Ornato

Imprimatur.

Tho. Weeks R. P. Epiſcopo Lond. Cap. domeſt.

Iohn Smethwicke.

Ornato atque erudito juveni Domino Iohanni Sadlero Medicinæ Doctori, Alexander Reidus ιατροφιλος atque e ſociorum inclyti Collegii Londinenſis medici numero S. P. D.

Larum tuũ morborum uterinorum, ſpeculum non oſcitanter perlegi, quod adeorum & dignotionem & curationem elaboraſti, quodque publici iuris facturum te mihi ſignificaſti. Si de eo quæras quid ſentiam, brevem apertamque animi mei ſententiam accipe Dignum exiſtimo quod lucem aſpiciat; ad quod φιλιατρων omnes manibus verſent. Non eſt meo iudicio quod ſciolorum cerulas miniatulas pertimeſcas. Phraſis

ſis in eo terſa atq; elegans: in eo certant brevitas & perſpicuitas, ut de te Horatianum iſtud vere pronunciari non poſſit,

Brevis eſſe laboro,
Obſcurus fio.

Methodus clara eſt atque rei traditioni conveniens. Medicamenta quæ proferuntur ſelecta ſunt & tuta: Itaut poſſit liber ipſe ſecure maligni livoris dentem contemnere. Quamobrem oro autor ſibi ſim eum publicandi, ut pulchris ingenii tui felicis primitiis gloria tibi accedat, atque ad gratitudinem exprimendam populares omnes obligentur. Londini, prid. Id. Ianuar. anni ab exhibito in carne Meſsia ſupra milleſimum ſexcenteſimum triceſimo quinto,

Ex muſæolo meo.

VSt in thy ſpring did the nine Muſes meet;
Whom when they ſpide, they did conſpire to greet:
And with freſh Laurell then Parnaſſus deckt:
That they on thee ſome honour might reflect.
The multitude amaz'd ſtood in a round,
To ſee whoſe prayſe fames rathing trump did ſound:
Ere long they heard that, Sadler, 'twas thy worth
That caus'd that ſtir, and brought the Muſes forth.
Then did Apollo God of Phyſicks Art,
And the nine Muſes all conſent in heart,
Thy well-deſerving minde, thy name, thy ſtate,
With learning, honour, fame to celebrate.
But foggie ſleepers and thoſe wanton boyes
That ſpend their golden time in melting joyes
Th'unpartiall Muſes daygn not to reſpect,
They neglect learning; and them they neglect;

Or

Or ſend their Satyrs to proclayn
their crime
'Cauſe creggie ſtayrs of honour they
not climbe
But generous Sadler, thou took
better way
By making learnings pleaſant fruit
the prey,
Thou ſought'ſt by early, late, by con
ſtant payne,
By coſt, by travell, that thou might
obtaine
Not the vain-glorious ſhell of empt
prayſe
Which ſhines a while, and ſudenl
decayes:
But the ſound kernell of the honour
Arts
Which honour thee for thy deſerv
parts:
Divine Hyppocrates, Galen all ſuch
As read this booke may witneſſe we
thus much.
'Mongſt Doctors of thy Art, goe, tak
thy chayre:
Now thou mayſt reſt; greene lawrel
is thy ſhare.

I. S.

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THE Sick womans Private Looking-Glaſſe.

Wherein Methodically are handled all uterine affects or diſeaſes ariſing from the wombe.

An Introduction.

Chap. I.

IF any one, but of a meane capacity were asked what were the wonder of the world; I thinke that reaſon would move him to anſwer,

Man; he being the [a] μικρόκοσμος, or little world, to whom all things are subordinate: agreeing in the *Genus* with things sensitive, all being *Animal*, but differing in the *Species*, for man alone is endued with reason; Let us make man in our image, after our likenesse. Wherefore of the Greeks hee is called ἄνθρωπος ἀπὸ τοῦ ἀνατρέπειν, of turning his eyes upward towards him, whose image and superscription hee beares: whence the Poet writeth;

Nonne vides hominum, ut celsos ad sidera vultus
Sustulerit Deus? ac sublimia finxerit ora.
See how the heavens high Architect hath fram'd man in this wise
To stand, to goe, to looke erect, with body, face, and eyes.

[a] *Quia homo secundum intellectum continet totum mundum.*

Exemplũq; Dei quisque est in imagine parvâ.

Silius Italic. lib. 5.

And

And *Cicero* ſaith, that all creatures were made like Moles, to root upon the earth, man onely excepted; to him was given an upright frame, to behold that manſion prepared for him above.

Cùm cæteras animantium naturas abiecisſet ad paſtum, ſolum hominem erexit, & ad cæli quaſi cognationis priſtini conſpectum excitavit. Cicero lib. 5. de Legibus

Now to the end that this ſo noble and glorious a creature might not quite periſh, hath the Almighty given unto woman the field of generation for a receptacle of humane ſeed; whereby that naturall and vegitable ſoule which lies potentially in the ſeed, may, by the *Vis plaſtica*, bee produced into act; that man being mortall, and leaving his off-ſpring behinde him, may become as it were immortall, and live in his poſterity.

And becauſe this field of

generation, to wit, the wombe, is the ſubject-matter from whence our enſuing diſcourſe is drawne, like ſo many lines from the center; that you may the better judge of that which followes, wee will in briefe lay before you the parts of the wombe, together with the qualities of the menſtruous bloud.

μήτρα & ὑστέρα. Firſt, touching the womb of the Grecians it is called μήτρα the mother; or ἀδελφεὸν ſaith *Priſcian*, becauſe it makes us all brothers.

It is placed in the *Hypogaſtrium*, or lower part of the belly, in the cavity called *Pelvis*, having the [a] ſtreight gut on one ſide, to keepe it from the hardneſſe of the back-bone, and the bladder

[a] *Columbus Anatom de viſceribus. lib. 11. ca. 16.*

on the other side, to defend it from blowes. The forme or figure of it is like a [b] virill member, onely this excepted, the manhood is outward, and the womanhood within.

It is divided into the necke and the body. The necke consists of a hard fleshie substance much like a [c] cartilage: at the end whereof there is a membrane transversly placed, called *Hymen*, or *Eugion*. Neere also unto the necke there is prominent panicle, which is called of *Montanus*, the doore of the wombe, because it preserveth the matrice from cold and dust. Of the Grecians it is called [illegible]; of the Latines *Præputium muliebre*, because the Jewish women did abuse

[b] *Fuchsius institut. medicin. lib. 1. sect. 5. c. 13.*

αὐχὴν τῆς μήτρας.

[c] *Weckerus sentax. l. b. 1. part. 1. p. 67*

ὑμήν.

Hæc etiam membrana flos virginitatis vocatur, quia cum adest. Signum est virginitatis. Ostiolum uteri deuterinis affect. p. 9.

this part to their owne mu-
Rom. 1. 26 tuall luſt, as Saint *Paul* ſpeaks,
for which *Iuvenal* turns Sa-
tyriſt againſt them.

Nec diſtare putant humana car-
ne ſuillam,
Qua pater abſtinuit moxet pre-
putia ponunt.

The bodie of the wombe
is that wherein the childe
is conceived; and this is not
altogether round, but dilates
it ſelfe into two angles,
which *Herophilus* compa-
ring to the hornes of a calfe,
calleth them κεράτια. The out-
ward part of it is nervous
and ful of ſinewes, which are
the cauſe of its motion: but
inwardly it is fleſhie.

It is fabulouſly reported
that in the cavity of the
wombe there are ſeven di-
vid

vided cels or receptacles for humane seed. But those that have seene Anatomies, doe know there are but two, and those not divided by a partition, but onely by a line or suture running through the middest of it. In the right side of the cavity, by reason of the heat of the Liver, [d] males are conceived. In the left side, by the coldnesse of the Spleene, females are begotten. And this doe most of our Modernes hold for an infallible truth; yet *Hyppocrates* holds it but in the generall; for in whom (saith he) the spermaticall vessell of the right side comes from the reines and the spermaticall vessell of the left side from the hollow veine, in them males are conceived in

[d] *Hyppoc. lib. 5. Aphor. 48.*

Quibus, dextrum vas spermaticum a renali, & sinistrum a vena cava descendit, iis mares sinistrâ, dextra verò parte uteri fœminæ gestantur. Hipp. 6. Epidem. initio.

the left ſide, and females in the right. Well therefore may I conclude with the ſaying of *Empedocles*. Such ſometimes is the power of the ſeed, that a male may be conceived in the left ſide, as well as in the right. In the bottome of the cavity there are little holes, called the *Cotyledones*, which are the ends of certaine veines and arteries, ſerving in breeding women, to conveigh ſuſtenance to the childe, which is received by the Vmbilicall veine: And in others to carry the cources into matrice.

Raiter-dum vis eſt ſeminis ut utroque ſinu maſculos proferat.

κοτυλήδονας.

Now, touching the menſtruals: They are defined to bee a monethly flux of excrementitious and unprofitable bloud.

Ariſtot. de generatione animali. lib. 1. c. 20.

In which we are to note, that

that the matter flowing forth is excrementitious, which is to be underſtood of the ſuperp'us or redundancie of it: for it is a excrement in quantity, in quality being pure and incorrupt, like unto the bloud in theveines.

Sanguis menſtruus eſt benignus non malignus, inquantitate, non qualitate peccans. 14. de uſu partium 8.

And that the menſtruous bloud is pure, and ſimply of it ſelfe, all one in quality with that in the veines, is proved two wayes: Firſt, from the the finall cauſe of this bloud, which is the propagation and conſervation of mankinde; that man might bee conceived; and being begotten, hee might bee comforted and preſerved, both in the wombe, and out of the wombe. And all will grant it for a truth, that the childe, while it is in the

Cauſa finalis menſtrui eſt propagatio & conſervatio humanæ ſpeciei.

matrice is nouriſhed with this bloud; and it is as true, that being out of the womb, it is ſtill nouriſhed with the ſame; for the milke is nothing but the menſtruous bloud made white in the breaſts; and I am ſure womans milke is not thought to bee venomous, but of a nutritive quality, anſwerable to the tender nature of an infant. Secondly, it is proved to be pure from the generation of it, it being the ſuperfluity of the laſt aliment of the fleſhie parts.

[a] *Ariſtot. de generatione animali. lib. 4. cap. 8.*

It may be objected, if the bloud bee not of a hurtfull quality, how can it cauſe ſuch * venomous effects; as if the ſame fall upon trees and herbs, it maketh the one barren

[b] *Fernelius de hominis procreatione lib. 7. cap. 7.*

barren, and mortifies the other. And *Averroes* writes, that if a man accompany with a menſtruous woman, if ſhe conceive, ſhe ſhall bring forth a Lepar. I anſwer, this malignity is contracted in the wombe; for the woman wanting native heat to digeſt this ſuperfluity, ſends it to the matrice, where ſeating it ſelfe untill the mouth of the wombe be dilated, it becomes corrupt and venomous, which may eaſily be, conſidering the heat and moiſtneſſe of the place. This bloud therefore being out of his veſſels, offends in quality; In this ſenſe let us underſtand *Pliny*, *Fernelius*, *Florus*, and the reſt of that torrent. * But if frigidity bee the cauſe why women cannot

Aver. 3 Colleſ. cap. 7.

Sol. *Sanguis menſtruus ob diuturnam in utero moram, malam quandam naturam contrahit.*

* *Laudabilis & alimentarius eſt his ſanguis, cujus cauſa efficiens eſt calor fœminæ debilis.*

diget

digeſt all their laſt nouriſhment, and conſequently that they have theſe purgations: It remaines to give a reaſon why they are of ſo cold a conſtitution more than men; which is this: The naturall end of mans and womans being, is to propagate; and this iniunction was impoſed upon them by God at their firſt creation, and againe after the deluge: now in the act of conception there muſt be an [f] Agent and a Patient, for if they be both every way of one conſtitution, they [g] cannot propagate; man therefore is hot and dry; woman cold and moiſt: he is the [h] Agent, ſhe the [i] Patient, or weaker veſſell, that ſhe ſhould * be ſubject unto the office of the Man.

Gen. 1. 28. 9. 1.

[f] *Aliquod ut materia, aliquod ut efficiens.* Fernelius *de morbis partium & ſymptom. lib.* 6 *cap.* 7.

[g] *Eſt enim mas, a quo motus procreationiſq; origo manat.*

[i] *Fœmina verò quæ materiam ſegetemq; ſubminiſtrat.*

* *Semen effuſum in gremium ſuſcipiendo.*

Man. It is neceſſary likewiſe that woman ſhould be of a cold conſtitution, becauſe in her is required a redundancy of matter for the infant depending on her; for otherwiſe, if there were not a ſuperplus of nouriſhment for the child, more than is convenient for the mother, then would the infant detract and weaken the principall parts of the mother; and like unto the Viper, the generation of the infant would be the deſtruction of the parent. Theſe monethly purgations continue from the 15. yeare, to the 46. or 50. Yet often there happens a ſuppreſſion, which is either naturall, or morbifficall. They are naturally ſuppreſt in breeding women, and ſuch

Adde decem ternis, mulierum menſtrua cernis, ad quinquaginta durat purgatio tota.

ſuch as give ſucke. The morbificall ſuppreſſion fals now into our method to bee ſpoken off.

Chap. II.

Of the retention of the monthes.

ἡ τῶν καταμηνίων ἀπόσχεσις.

THe ſuppreſſion of the Termes is an interception of that accuſtomary evacuation of bloud, which every moneth ſhould come from the matrice, proceeding from the inſtrument or matter vitiated. The part affected is the wombe, and that of it ſelfe, or by conſent.

Cauſe.

The cauſe of this ſuppreſſion is either externall or in-

ter

ternall. The externall cauſe may bee heat or drineſſe of the aire, immoderate watching, great labour, vehement motion, and the like, whereby the matter is ſo conſumed, and the body ſo exhauſt, that there is not a ſuperplus remaining to be expelled; as is recorded of the ε Amozonites, who being active, and alwayes in motion, had their fluxions very little, or not at all. Or it may bee cauſed by cold, which is moſt frequent, making the bloud viſcuous and groſſe, condenſing and binding up the paſſages, that it cannot flow forth.

ε *Varandeus lib. 1. de morbis mvli. cap. 2.*

The internall cauſe is either inſtrumentall or materiall, in the wombe or in the bloud.

In

In the wombe it may bee divers wayes; by Apoſtoms, Tumors, Ulcers, by the narrowneſſe of the veines and paſſages; or by the [h] *Omentum* or kell in fat bodies, preſſing the necke of the matrice: but then they muſt have *Hernia Zirbalis*: for in mankinde the kell reacheth not ſo low. By overmuch cold or heat, the one vitiating the action, and the other conſuming the matter. By an evill compoſition of the uterine parts; by the [i] necke of the wombe being turned aſide; and ſometimes, though rarely, by a [k] membrane or excreſcence of fleſh growing about the mouth or necke of the wombe. The bloud may bee in fault two wayes, in quantity

[h] *Heurnius de morbis mulierum. cap. 1.*

[i] *Galenus: 5 Aphor. 28.*

[k] *Pareus de hominis generatione cap. 51. & 43.*

tity or in quality. In quantity, when it is ſo conſumed, that there is not a ſuperplus left, as in Viragoes and virill women, who through their heat and ſtrength of nature, digeſt and conſume all their laſt nouriſhment; as *Hippocrates* writes of *Phaetuſa*, who being exiled by her husband *Pythea*, her termes were ſuppreſt, her voyce changed, and had a beard, with a countenance like a man. But theſe I judge rather to be *Anthropophagæ*, women-eaters, than women-breeders, becauſe they conſume one of the principles of generation, which gives a being to the world, *viz.* the menſtruous bloud. The bloud likewiſe may be conſumed, and conſequently, the termes ſtayed

Erotis de paſſionibus mulier. cap. 23.

Hippoc. Eidem. 6

ſtayed by bleeding of the noſe; by a flux of the Emroides; by a Dyſenteria, commonly called the bloudy flux, by many other evacuations, and continuall and chronicall diſeaſes. Secondly, the matter may bee vitious in quality; as ſuppoſe it bee ſanguineons, flegmaticall; bilious, or melancholious, every one of theſe, if they offend in groſneſſe, will cauſe an obſtruction in the veynes.

Signes.

Signes manifeſting the diſeaſe, are paines in the head necke, backe, and lovnes: wearineſſe of the whole body, but eſpecially of the hips and legges, by reaſon of a confinity which the ma-

trix

trix hath with these parts: trembling of the heart. Particular signes are these; if the suppression proceeds of cold, she is heavie, sluggish, of a pale colour, and hath a slow pulse, *Venus* combates are neglected, the urine is crude, watrish, and much in quantity; the excrements of the guts usually are retained. If of heat, the signes are contrary to those even now recited. If the retention be naturall, and come of conception; this may be known by drinking of Hydromell, that is water and honey, after supper going to bed, and by the effect which it worketh; for, after the taking of it, if shee feeles a beating paine about the navell and lower parts of the belly, it

Hippoc. lib. Aphor. 41.

is

is aſigne ſhe hath conceived, and that the ſuppreſſion is naturall: If not, that is it vitious, and ought medicinally to be taken away.

Prognoſticks.

With the evill quality of the wombe the whole body ſtands charged; but eſpecially the Heart, the Liver, and the Braine; and betwixt the wombe and theſe three principall parts, there is a ſingular conſent.

Firſt, the wombe communicates to the heart by the mediation of thoſe Arteries which come from Aorta; hence the termes being ſuppreſt, will enſue faintings, ſwoonings, intermiſſion of pulſe, ceſſation of breath.

Secondly, it communicates

cates to the Liver by the veines derived from the hollow veine; hence will follow obſtructions, cachexies, jaundiſe, dropſies, hardneſſe of the ſpleene.

Thirdly, it communicates unto the braine, by the nerves and membranes of the backe; hence will ariſe Epilepſies, Apoplexies, Frenſies, melancholy paſſions, paine in the after parts of the head, fearfulneſſe, inability of ſpeaking. Well therefore may I conclude with *Hyppocrates*, if the moneths be ſuppreſt, many dangerons diſeaſes will follow. *Lib. 5. Aphe. 57.*

Cure.

In the cure of this, and of all the other following effects,

I will obſerve this order. The cure ſhall bee taken from Chirurgicall, Pharmaceuticall, and Diætetical meanes.

This ſuppreſſion is a plethoricke affect, and muſt be taken away by evacuation: and therefore firſt we will beginne with Phlebotomie.

In the middeſt of the menſtruall period open the Liver veine; and for the reverſion of the humour, two dayes before the wonted evacution, open the Saphena on both feet. If the repletion be not great, apply cupping glaſſes to the legges and thighs. And although there be no hope to remove the ſuppreſſion (as in ſome the Cotyledones are ſo clo-

ſed

der. ſed up, that nothing but co-
ken pulation will open them)
har- yet it will be convenient, as
ical much as may be, to eaſe na-
ture of her burden, by ope-
ple- ning the Hemerhoid veines
uſt with a Leech.
ati- After Phlebotomie, let
we the humours bee prepared
bo- and made fluxile with ſyr-
rupe of *Stœchas, Calamint, Be-*
the *tonie, Hyſſop, Mugwort, Hore-*
the *hound, Fumeterre, Maiden-*
re- *haire.* Bathe with *Camomill,*
wo *Penny-royall, Savine, Bay-*
ted *leaves, Iuniper berries, Rue,*
he- *Marjoram, Feverfew.* & *of the*
ole- *leaves of* Nep, *Maiden-haire,*
up. *Succory, Betony, ana.* m. j. *make*
ges *a decoction; take thereof* ℥ iij.
gh *ſyrrupe of Maiden-haire, Mug-*
ve *wort, Succory, ana.* ℥ s. *M ſce:*
me After ſhe comes out of the
lo- Bath, let her drinke it off.
ſed

Purge

Purge with *Pil. de Agarico* mo
Elephang. Coch. Fœtid. Gal rem
in this cauſe commends *pil* my
de Hiera cum Colocyntide, fo ſto
as they bee proper to purg of
the humour offending, ſ ℈is
alſo they doe open the pa juce
ſages of the wombe, an pils
ſtrengthen the faculty b afte
their Aromaticall quality. of c

If the ſtomacke be over niu
charged, let her take a vo ana
mit; yet ſuch a one as ma caſt
worke both wayes, leſt wor diar
king onely upward, it ſhoul myr
too much turne backe the ati,
humour. ℞ *Trochisks of Agric* ler
℥ij. *infuſe them in* ℥iij. *of Oxi* nd
mel, in which diſſolve of the E ake
lectuary Diaſarum ℈*is. Bem* ng
dic. Laxat. ℥*s*: Take this af pow
ter the manner of a purge. take

After the humour hath of
beene purged, proceed to *nm*
more

more proper and forceable
remedies. ℞. trochiſcks of
myrrhe ℥is: perſly-ſeed, ca-
ſtor, rindes of caſſia ana ℈i.
of the extract of mugwort
℈is. muske gr. x. with the
uice of ſmallage make 12
pils, tak 2 every morning or
after ſupper going to bed. ℞.
of cinnamō, ℥s. roots of ſmir-
nium, valerian, ariſtolochia,
ana ℥ii. roots of Aſrum ℥i.
caſtor, ſaffron, ana ℈ii. ſpec.
diambræ. ℥ii. trochiſks of
myrrhe, ℈iiii, tartari vitrio-
ati, ℈ii. make all into a pow-
der; with mugwort water
nd ſuger qs make lozenges,
ake ℥i of them every morn-
ng: or mingle ℥i of the
powder with ℥i of ſugar and
ake it in a white wine. ℞
of prepared ſteele, *ſpecie-*
rum hieræ ana ℥ii. borace,

ſpecies of myrrhe, ana ℈i
with the juce of ſavine mak
38. take three every othe
day immediatly before din
ner. ℞. of caſtor ℈i. wild
carret ſeed ℥s. with ſyrrup
of mugwort make 4 pils tak
them in the morning faſting
and ſo for three dayes tog
ther before the wonted tim
of the purgations. ℞. of A
garicke, ariſtolochia, juce
horehound, ana ℥v. rhubarb
ſpicknard, anice-ſeed, ga
banum, aſſafætida, ſmallag
roots, gentiane, of the thre
peppers, laccæ, ana ℥vi. wit
honie make an electuarie
take of it ℥iii for a doſis.
flegmaticall bodies nothi
better can bee given the
the decoction of the woo
guaiacum with a little D
ctam taken in the morni
faſtin

faſting, and ſo for 12 dayes together without provoke-ing of ſweate.

Adminiſter to the lower parts by ſuffumigations, peſſaries, unctions, injections, inſeſſions.

Make ſuffumigations of cinnamon, nutmeg, cloves, bayberries, mugwort, galbanum, melanthium, Amber &c. Make peſſaryes of figgs, and the leaves of mercury bruſed and rowled up with int. If you deſire a ſtronger; make one of myrrhe, delium, opopanax, Ammoniacum, galbanum, ſagapenum, mithridate, agarick, oloquintida &c. Make injections of the decoction of origane, mugwort, mercurie, betonie and figgs powing the ſame into the

wombe by a metrenchyta
℞. oyle of ſweet and bitte
almonds, lillies, capers,
chammomill ana ℥s. ladani
oyle of myrrhe, ana ℥ii. wit
wax make an unguent, wit
which let the places bee a
rointed. Make inſeſſions o
fængreeke, chammomill
molilote, dill, marjerom
pennyroyall, feverfew juni
per berries, and calamyn
But if the ſuppreſſion com
by a defect of matter, the
ought not the cources to b
provoked, untill the ſpirit
bee animated and the bloo
againe encreaſed. Or if t
proper affects of the womb
as dropſies, inflammation
and the like; then muſt
particular cure bee uſed, t
which I will not inſiſt upo
here, but of them as they
in order.

If the retention comes from repletion or fulneſſe; let the aire bee hote and drie; uſe moderate exerciſe before meales; Let your ſleep bee ſhorter then ordinary; and your meat and drincke attenuating. Seeth with your meat garden ſavorie, time, origan and * ciche peaſon. If of emptineſſe or defect of matter; let the ayre bee moyſt and moderately hote. Shun excerciſe and watchings, let your meate bee nouriſhing, and of a light digeſtion; as reare eggs, lambe, chickens, almond milke and the like.

* *Cicer. Arietinum.*

Chap. III.

Of the overflowing of the courſes.

ἄμετρος κένωσις τῶν καταμηνίων.

THE Scholearium ſaith, by comparing of contraries truth is made manifeſt. Having therefore ſpoken of the ſuppreſſion of the terms, order requires now, that I ſhould inſiſt upon the overflowing of them, an effect no leſſe dangerous then the former. And this immoderate flux of the months is defined to be a ſanguineous excrement proceeding from the wombe, exceeding both in quantity and time. Firſt it is ſaid to be ſanguineous the matter of the flux being only blood; wherein it

it differs from ῥοὺς γυναικεῖος commonly called the false cources, or whites; of which I will speake hereafter. Secondly it is said to proceed from the wombe: for there are two wayes by which the blood flowes forth. The one is by the internall veynes in in the body of the wombe; and this is properly called the monthly flux. The other is by those veynes which are terminated in the necke of the matrice and this is called of *Ætius* the Hemorrhodes of the wombe. Lastly it is said to exceed both in quantity and time. In quantity sayth *Hippocrates* when they flow above 18 ounces. In time saith *Aristotle* when they flow above three dayes. But wee take this for a certaine

Hippoc. lib. 1. de morbis mul.

Aristotelis l. 7. de hist. animali ca. 2.

taine character of their inordinate flowing, when the faculties of the body thereby are weakened. In bodyes abounding with groſſe humours, this immoderate flux ſometimes unburdens nature of her load and ought not to bee ſtayed without the councell of a Phyſitian.

Cauſe.

The cauſe of this affect is internall or externall. The internall cauſe is threefold; in the matter, inſtrument, or faculty. The matter which is the blood may be vitious two wayes. Firſt, in quantity, it being ſo great that the veynes are not able to contayne it. Secondly, in quality, it being aduſt, ſharp, watriſh or unconcocted.

Hippoc. l. 2. de morbis mulierum.

The

The inſtrument viz: the veynes are faulty by the dilatation of the orifice; which may bee cauſed two wayes: firſt, by the heate of the conſtitution, climate or ſeaſon, heating the blood whereby the paſſages are dilated and the faculty weakned that it cannot retaine the blood. Secondly, by fals, blowes, violent motion, breaking of a veyne &c. *Per ἀναστόμωσιν.* *Per διάβρωσιν.*

The externall cauſe may be calidity of the aire, lifting, carrying of heavy burdens, unnaturall child birth, falls &c.

Signes.

In this inordinate flux the appetite is decayed, the concoctions depraved, and all the actions weakened, the

feet are ſwelled, the colour of the face is changed, and a generall feeblenes poſſeſſeth the whole body. If the flux comes by the breaking of a veine, the body is ſomething cold, the blood flowes forth on heapes and that ſuddenly with great payne. If it comes through heate, the orifice of the veynes being dilated, then is there little or no payne, yet the blood flowes faſter then it doth in an Eroſion, and not ſo faſt as it doth in a Rupture. If by Eroſion or ſharpneſſe of blood; ſhee feeles a great heate ſcalding the paſſage; It differs from the other two, in that it flowes not ſo ſuddenly nor ſo copiouſly as they doe. If by weakneſſe of the wombe, ſhee

ſhee abhorreth the uſe of *Venus*. Laſtly if it proceeds from an evill quality in the blood; droppe ſome of it on a cloth and when it is drie, you may judge of the quality by the colour. If it bee cholericke it will bee yellow; If melancholie, blacke; If flegmaticall, watriſh and whitiſh. *Hippoc. lib. 1. de morbis mulierum.*

Prognoſticks.

If with the flux be joyned a convulſion, it is ° dangerous, becauſe it intimates the more noble parts are vitiated; and a convulſion cauſed by emptineſſe is deadly. If it continues long it will bee cured with great difficulty: for it was one of the miracles which our Saviour Chriſt wrought to cure this *° Hippoc. lib. 5. Aphor. 56.* *S. Math. 9. 20.*

this diſeaſe when it had continued 12 yeares. To conclude, if the flux bee inordinate [P] many diſeaſes will enſue; and without remedy, the blood together with the native heate being conſumed, either chacheriall, hydropicall, or paralyticall diſeaſes will follow.

[P] Hippoc. l. 5. 57.

Cure.

The cure conſiſteth in three particulars. Firſt, in repelling and carrying back of the blood. Secondly, in correcting and taking away the flux ability of the matter. Thirdly, in corroborating the veynes and faculty for the firſt; To cauſe a regreſſion of the blood, open a veyne in the arme, and draw out ſo much blood as the

the ſtrength of the patient will permit; and that not together, but at ſeverall times; for hereby the ſpirits are the leſſe weakened, and the retraction ſo much the greater. *Non confertim ſed per intervalla.*

Apply cupping-glaſſes to the [q] breſts; and alſo to the liver that the reverſion may be in the fountaine. [q] *Hyppocl. lib. 5. Aphor. 50.*

To correct the fluxibility of the matter, catharticall meanes moderated with aſtrictories muſt be uſed. [r] *Riolanus ſect. 4. tract. 2. de morbis uteri.*

If it be cauſed by eroſion or ſharpneſſe of blood; conſider whether the Eroſion bee by ſalt flegme, or aduſt choller. If by ſalt flegme; Prepare with ſirupe of violets, wormewood, roſes, citron-pills, ſuccorie, &c. then take this purgation following.

lowing. ℞. myrobolan. chebul. ℥s. trochiſcks of agaricke ℥i. with plantaine water make a decoction: adde thereunto ſir. roſat. lax. ℥iii. make a potion.

If by aduſt choller prepare the body with ſirrupe of roſes, myrtles, ſorrell, purcelaine, commixt with water of plantaine, knotgraſſe, and endive; Then purge with this potion. ℞. rindes of myrobolanes, rhubarbe, ana ℥i. cinnamon gr. xv. infuſe them one night in endive water: Adde to the ſtraining pulpe of tamarind, caſſia, ana ℥s. ſirupe of roſes ℥i. make a potion.

If the blood bee watriſh and unconcoct as it is in hydropicall bodies, and flowes forth by reaſon of the tenui-

tie

tie and thinneſſe, the uſe of of hydragoga will bee profitable. Purge with agarick, elaterium, and coloquintida. Sweating is proper in this cauſe, for by it the matter offending is taken away, and the motion of the blood is carried to the outward parts. To procure ſweate ſhe may take cardvus water with mithridate: or the decoction of guajacum, ſaſſafras, and ſarſa-parilla, the gumme of guajacum alſo doth greatly provoke ſweate. Pills of Sarſa-parilla taken every night going to bed are worthily commended. If the blood flowes forth from the opening or breaking of a veyne, without any evill quality in its ſelfe, then ought onely corroboratives to bee applied;

plied; which is the laſt thing to bee done in the cure of this inordinate flux.

℞. Of bole-armonie ℈i; London treacle ℥i. old conſerve of roſes ℥s. with ſirupe of myrtles make an electuarie. Or if the flux hath continued long ℞. Of maſticke ℥ii. olibani, troch. de carabe ana ℥i. balauſtiorum, ℈i. make a powder; with ſirupe of quinces make it into pills; take one alwayes before meales. ℞. *Lapidis hæmatitis triti ana* ℈ii. *ſpecierum triaſantali* ℥i. *troch. de carabe, de ſcoria ferri*, corall, frankincence, ana ℈i. fine bole ℈i. beate theſe to a fine powder; and with ſugar and plantaine water q. s. make lozenges. Aſſes dung is well approoved of whether

ther taken inwardly with ſirupe of quinces, or applied outwardly with ſteeled water. *Galen* by conveighing the juce of it through a metrenchita into the wombe 4. dayes together, cured this immoderate flux which no wayes elſe could bee reſtrained. Going to bed let her take ℈ is. *Philonii Romani* in a wafer, make ſuffumigations for the matrice of maſticke, franckincence, burnt froggs, not forgetting the hoofe of a mule. ℞. Of the juce of knotgraſſe, comferie, quinces, ana ℥i. campher, ʒi. dippe ſilke cotton therein and apply it to the places. ℞. Oyle of maſtick, myrtles, quinces, ana ℥s. fine bole, troch. de carabe, *ſanguini draconis*, ana ʒi. wax and viniger

niger q. s. make an unguent, apply it both before and behinde. ℞. Of plantaine, ſhepheards purſe, red roſe leaves ana M. iii. of goates and aſſes dung dried ana ℥is. *acatiæ*, *hypociſtidos* ana ℥is. dried mint ℥i bean meale ℥iii. boyle all theſe in plantaine water, and make of it two plaſters: applie one before and the other behinde. If the blood flowes from thoſe veynes which are terminated in the necke of the matrice, then it is not called the overflowing of the termes but the hemorrhods of the wombe: yet the ſame cure will ſerve them both; only the inſtrumentall cure will a little differ; for in the eſterine hemorrhods, the ends of the veynes hang over

over like little teates or puſhes which muſt be taken away by [f] inciſion, and then the veynes cloſed up with Aloes, fine bole, burnt alum, troch. de terra ſigil. myrrh, maſticke, with the juce of comfery and knotgraſſe laid plaſterwiſe thereto.

Lege apud f. Paulum lib. 6. c. 71.

The aire muſt be cold and drie: all motion of the body is forbidden. Let her meat bee Pheaſant, Partridge, mountaine birds, Cunnies, Calfes feet, &c. and let her beere bee mixt with the juce of quinces and pomgranuts.

CHAP.

Chap. IIII.

Of the Weeping of the wombe.

THE Weeping of the wombe is an unnaturall flux of blood comming from the wombe by dropps or after the manner of teares; cauſing violent pains in the ſame; keeping neither period nor time. By ſome it is referred unto the immoderate evacuation of the cources, yet they are diſtinguiſht in the quantity and manner of their flowing. In that they flow copiouſly and freely; In this continually, yet by [s] little and little, and that with great paine and difficulty: Wher-

Diſtinguun-ſecundum magis & minus, & Exeundi modo.

s Κατα σμικρον

Wherefore it is likened unto the [t] ſtrangurie.

[t] *Silvius comment de menſibus mulierum.*

Cauſe.

The cauſe is in the faculty, inſtrument or matter. In the faculty, by being enfeebled, that it cannot expell the blood: and the blood reſting there, makes the parts of the wombe grow hard and ſtretche[d] the veſſells, from whence proceeds the [u] paine in the wombe. In the inſtrument, by the narrowneſſe of the paſſages. Laſtly, it may be in the matter of the blood, which may offende in too great a quantity, or in an evill quality, it being groſſe and thicke that it cannot flow forth as it ought to doe, but by drops.

[u] *Dolor tenſivus uteri.*

Signes

Signes.

The ſignes will beſt appeare by the relation of the patient.

Prognoſticks.

Hereupon will enſue paines in the head, ſtomacke and backe, with inflammations ſuffocations, and excoriations of the matrice.

Cure.

If the ſtrength of the patient will permit, firſt open a veine in the arme, rubbe the upper parts, and let her armes bee corded, that the force of the blood may bee carried backward.

Then apply ſuch things as may laxate and mollifie the ſtretching of the wombe and

and aſſwage the ſharpneſſe of the blood; as cataplaſmes made of bran, lineſeed, fænGrecke, melilote, mallows, mercurie and atriplex: If the blood bee viſcuous and groſſe adde thereto mugwort, calamint, dictam, and betonie: And let her take of *Venice* treakle the quantity of a nutmeg with ſirrup of mugwort every morning. Anoint the places with oyle of lillies roſes, lineſeed, ſweete almonds, and calfes marrow. Make injections of the decoction of mallows, mercurie, lineſeed, groundſuell, mugwort, fænGrecke, with oyle of ſweet almonds.

Sometimes it is cauſed by a winde, and then phlebotonie is to bee omitted; and

and in the ſtead there of ℞. Sirupe of feverfew ℥i. honie of roſes, ſirupe of ſtæchas, ana ℥s. water of calamint, mugwort, betonie, hyſope ana ℥i. make a julep. If the paine continues, take this purgation. ℞. *Speciorum hieræ* ℥i. *diachatholicon* ℥s. Sirupe of roſes laxative ℥i. with the decoction of mugwort and the 4. cordiall flowers make a potion. If it comes through weakneſſe of the facultie, let that bee corroborated. If through groſſeneſſe or ſharpneſſe of the blood, let the quality of it bee altered as I have ſhewne in the foregoing chapter. Laſtly if the excrements of the gutte be retained provoke them by a clyſter, of the decoction of cham-

chammomill, betony, feverfew, mallowes, lineſeed, juniper--berries, cumminſeed, aniceſeed, melilote: adding thereto of diacatholicon, ℥s. *hieræ picræ* ℥ii. *hony, oyle, and* ℥i. *Saluiter* ℥is. The patient muſt abſtaine from ſalt, ſharp, and windy meats.

CHAP. V.

Of the falſe courſes or whites.

FRom the wombe proceeds not only the menſtruous blood, but accidentally, many other excrements which by the Ancients are comprehended under the title of ῥὰς γυναικείας, which is a diſtillation of variety of corrupt humours

ῥὰς γυναικείας.

through the wombe, flowing from the whole body, or part of the ſame; keeping neither cource, nor colour, but varying in both.

Cauſe.

The cauſe, is either promiſcuouſly in the whole bodie, by a cachochymia or weakneſſe of the ſame; or in ſome of the parts: as in the liver, which by the inabilitie of the ſanguifficative faculty, cauſeth a generation of corrupt blood; and then the matter is ruddiſh ſometimes in the gall, being ſluggiſh in its office, not drawing away thoſe cholericke ſuperfluities, which are ingendred in the liver; and the matter is yellowiſh. Sometimes in the Spleene

not defecating and clensing the blood of the dregges and excrementitious parts; and then the matter flowing forth, is blackish. It may also come from catarrhes in the head; or from any other putrified or corrupted member. But if the matter of the flux bee white, the cause is either in the stomacke, or reynes. In the stomacke by a flegmaticall and crude matter there contracted, and vitiated through [w] griefe, melancholie, and other distempers: for otherwise, if the matter were onely *Pituita*, crude flegme, and no wayes corrupt or vitiated, being taken unto the liver it might bee converted into blood, for flegme in the ventricle, is called [x] nourishment halfe

The cause of the whites.

w *Ex mærore tristitia & animi affectionibus, vires deiiciuntur & vitiatur prima concoctio: Gal. arte medicinali.*

x *Pituita est succus alimentarius, & sanguis ex dimidio coctus. Sernel. de functionibus & humoribus lib. 6. cap. 9.*

Dimidio coctum alimentum; quod in jecore concoctum, ſanguis fit. Fuchſius inſtitut. med. lib. 1. Sect. 4. cap. 3. Secunda concoctio non poteſt corrigere primam vitiatam.

digeſted: But being corrupt though ſent unto the liver, yet it cannot bee turned into nutriment; for the ſecond concoction cannot correct that which the firſt hath corrupted; and therefore the liver ſends it to the wombe which can neither diſgeſt it nor repell it and ſo it is voided out, ſtill keeping the colour which it had in the ventricle. The cauſe alſo may be in the reynes being over heat, whereby the ſpermaticall matter by reaſon of its thinneſſe flowes forth. The externall cauſe may bee moyſtneſſe of the aire, eating of corrupt meats, anger, griefe, ſlothfulneſſe, immoderate ſleeping, coſtiveneſſe of body.

Signes.

Signes.

The ſignes are extenuation of the body, ſhortneſſe and ſtinking of breath, loathing of meate, paine in the head, ſwelling of the eyes and feet, melancholie, humidity flowes from the wombe of divers colours, as reddiſh, blacke, greene, yellow, white. It differs from the flowing and overflowing of the cources, in that it keepes no certaine periods, and is of many colours, all which doe degenerate from blood.

Prognoſticks.

If the flux be flegmaticall it will continue long and be difficult to cure yet if vomiting or the flux *Diarrhæa*

hapeneth, diverting the humour it cures the diſeaſe. If it bee cholericke, it is not ſo permanent, yet more perilous, for it will cauſe (*Rhagadia*) clifts in the necke of the wombe, and ſometimes make an excoriation in the matrix. If *melancholins*, it is moſt dangerous and contumacious: yet the [y] flux of the Hemorrhodes adminiſters cure.

[y] *Hipoc. 6. Aphor. 11.*

Cure.

If the matter flowing forth, bee reddiſh, open a veine on the arme; if not, apply ligatures to the armes and ſhoulders. *Galen* glories of himſelfe how hee cured the wife of *Boetus* labouring of this diſeaſe, by rubbing the upper parts with crude hony.

Galen. lib. de præcog. ad poſthum. c. 8.

If

If it be cauſed by a diſtillation from the braine, take ſirrup of betonie, ſtæchas, and marjerom. Purge with pil. coch. *ſine quibus, de Agarico:* Make *naſalia* of the juce of ſage, hyſope, betonie, *nigella*, with one drop of oyle of cloves and a little ſilke cotton. ℞. *elect. dianth. aromat. roſat. diambræ, diamoſci dulcis, ana* ℥i. *nutmeg* ℥s. *with ſugar and betonie water, make lozenges, to be taken every morning and eveuing. Take Aureæ Alexandrinæ* ℥s. *at night going to bed. If theſe things help not, uſe the ſuffumigation, and plaſter as they are preſcribed pag.* 203.

If it proceeds from crudities in the ſtomacke, or from a cold diſtempered liver, take every morning of the

decoction of *lignum ſanctum*. Purge with pil. *de agarico*, *de hermodact. de hiera diacolocynthid. fœtidæ*, *agrigativæ*. R. *elect. aromat. roſ.* ℥ii. *cytron-pills dried*, *nutmeg*, *long pepper*, *an.* ℈i. *diagalangæ* ℥i. *ſantali albi*, *ligni aloes ana* ℈s. *ſugar* ℥vi. *with mint water make lozenges. Take of them before meales. If with frigidity of the liver, there be joyned a repletion of the ſtomacke, purging by vomit is commendable: for which take* ℥iii. *of the Electuary diaſaru.* Galen *allowes of dureticall meanes; as of Apium, petroſelinum &c.*

If the matter of the flux bee cholericke, prepare the humour with ſirrup of roſes, violets, endive, ſuccorie. Purge with myrobolanes, manna, rhubarbe, caſſia. R. *of rhubarbe* ℥ii.

anice-

anice-ſeed ℥i. cinnamon ℈is. infuſe them in ℥vi. of prune broth. Adde to the ſtrayning of manna ℥i; and take it in the morning according to art. ℞. Specierum diatrionſantalon, diatragacant. frig. diarrhod. abbatis, diacydonit. ana ℥i. ſugar ℥iiii. with plantaine water make lozenges. If the clyſter of the gall bee ſluggiſh and doe not ſtirre up the faculties of the guts, give hot gliſters of the decoction of the foure mollifying hearbes with hony of roſes and Aloes.

If the flux be melancholious, prepare with ſirrup of maydenhaire, epithimum, polipodie, borrage, bugloſſe, fumeterre, harts-tongue, and ſirrupus byſantinus, which muſt bee made without vineger: otherwiſe it will rather animate the diſeaſe then nature; for melancholie by

the use of vineger is increased; and both by Hippocrates, Sylvius, *and* Avenzoar *it is disallowed of, as an enemie* [a] *to the wombe, and therefore not to bee used inwardly in uterine diseases.*

Hippoc. ὑστεραλγὲς γάρ ἐστιν. lib. 3. de ratione victus in morbis acutis.

Iacobus Sylvius comment. de mensibus mulierum.

Avenzoar. lib. 2. tract. 5. c. 1.

Purgers of melancholie are pilulæ fumariæ, pilulæ Indæ, pil. de lapide lazuli, diasena and confectio hamech. ℞. *Of stamped prunes* ℥ii. *sene* ʒi. *epithimum, polipodie, fumeterre, ana* ʒis. *sowre dates* ℥i. *with endive water make a decoction: Take here of* ℥iiii, *adde unto it confectionis hamech* ʒiii. *manna* ʒiii. *Or* ℞. *pil. Indarum pil. fætidarum, agarici trochiscati ana* ℈i. *pills of rhubarbe* ℈s. *lapidis lazuli gr.* vi. *with sirrup of epithimum make pills, take them once every weeke.* ℞. *Elect. lætificantis* Galeni ʒiii. *diamarga-*

margariti calidi ℥i. diamoſci dulcis, conſerves of borrage violets, bugloſſe, ana ℥s. citron pills condited ℥i. ſugar ℥vii. with roſe water make lozenges.

Laſtly let the wombe be clenſed, from the corrupt matter, and then corroborated: for the purifying thereof, make injections of the decoction of betony, feverfew, mugwort, ſpikenard, biſtort, mercury, ſage, adding thereto ſugar, oyle of ſweet Almonds ana ℥ii. peſſaries alſo may bee made of ſilke cotton, madified in the juce of the forenamed hearbs. To corroborate the wombe, you may thus prepare trochiſkes. ℞. Of mugwort, feverfew, myrrhis, amber, mace, nutmeg, ſtirax, ligni aloes, red roſes ana ℥i. with the mucilage of tragacanth make trochiſks: caſt ſome of them on the coles,

coles, and smother the wombe therewith. Make fomentations for the wombe, of red wine, in which hath beene decocted masticke, fine bole balaustia, and red roses: Anoint the matrix with oyle of quinces and myrtles, and apply thereto Emplastrum pro matrice; and let her take of diamoscum dulce and elect. Aromaticum, every morning.

A drying [b] diet is commended to bee best, because in this affect the body most commonly abounds with flegmaticall and crude humours. For this cause Hippocrates councells the patient to goe to bed supperlesse. Let her meat bee Partridge, Phesant, mountaine birds rather rosted then boyled. Immoderate sleep is forbidden moderate exercise is commended.

[b] Galen. lib. de victu attenuante.

Hippoc. l. 2. γυναικειων.

CHAP.

CHAP. VI.

Of the Suffocation of the Mother.

THis affect which simply considered is none, but the cause of an affect, is called in English the Suffocation of the Mother, not because the wombe is strangled, but for that it causeth the woman to bee choked. It is a retraction of the wombe towards the Diaphragme and stomacke, which presseth and crusheth up the same, that the instrumentall cause of respiration the midriffe is suffocated; which consenting with the braine causeth the Animall facultie the efficient cause of respiration

ἡ πνὶξ ὑστερική; ab eo quòd mulieres præfocet.

reſpiration alſo to bee intercepted; whereby the body being refrigerated, and the actions depraved, ſhe falls to the ground, as one being dead.

In theſe hiſtericall paſſions ſome continue longer, ſome ſhorter. *Rabby Moyſes* writes of ſome, which lay in the paroxiſme of the fit two dayes. *Ruffius* makes mention, of one, which continued in the ſame paſſion, three dayes and three nights; and at the three dayes end ſhee revived. That we may learne by other mens harmes to beware, I will give you one example more. *Paræus* writeth of a woman in *Spayne*, which ſuddainly fell into a uterine ſuffocation and appeared to the judgement of man

Rabby Moyſes lib. 2. directorij cap. 41. Iacobus Ruffius lib. 6. de morbis mulierum cap. 8.

Ambroſius Paræus lib. de generatione hominis cap. 64.

man as dead: her friends wondring at this her ſuddaine change, for their better ſatisfaction, ſent to the Chirurgian to have her diſſected, who beginning to make an inciſion, the woman began to move, and with a great clamour returned to herſelfe againe, to the horrour and admiration of all the ſpectators.

To the end therfore, you may diſtinguiſh the living from the dead, the Ancients preſcribe three experiments. The firſt, is to lay a light feather to the mouth, and by the motion of it you may judge, whether the patient be living or dead. The ſecond, is to place a glaſſe of water on the breſt, and if you perceive it to move, it be-

betokeneth life. The third is to hold a pure Looking-glaſſe to the mouth & noſe; and if the glaſſe appeare thicke with a little dew upon it, it betokeneth life. And theſe three experiments are good; yet with this caution, that you ought not to depend on them too much: for, though the feather and the water doe not move, and the glaſſe continue pure and cleare, yet it is not a neceſſary conſequence that ſhee is deſtitute of life: for, the motion of the lungs, by which the reſpiration is made, may bee taken away that ſhee cannot breath; yet the internall tranſpiration of the heate may remaine, which is not manifeſted by the motion of the breſt, or lungs,

lungs, but lies occult in the heart and inward arteries. Examples [a] hereof wee may have in the flie and ſwallow, which in the cold of winter, to the ocular aſpect, ſeeme dead, inanimate, and breath not at all, yet they live by the tranſpiration of that heat which is reſerved in the heart and inward arteries; therefore when the ſummer approcheth, the internall heat being revocated to the outward parts, they are then againe revived out of their ſleepie extaſie.

[a] *Ariſt. l. 1. hiſtoria animali 1.*

Thoſe women therefore that ſeeme to die ſuddainly, and upon no evident cauſe, let them not bee committed unto the earth untill the end of three dayes, leſt the living be buried for the dead.

Cauſe.

Cauſe.

The part affected is the wombe; of which there is a twofold motion, naturall and Symptomaticall. The naturall motion, is when the wombe attracteth the humane ſeed, or excludeth the infant or ſecundine. The Symptomaticall motion, of which we are here to ſpeak, is a convulſive drawing upward of the wombe.

The cauſe uſually is in the retention of the ſeed, or in the ſuppreſſion of the monthes, cauſing a repletion of corrupt humours in the wombe; from whence proceeds a flatulent refrigeration, cauſing a convulſion of the ligaments of the wombe. And as it may come

come from humidity or repletion, being a convulſion, it may bee cauſed by emptineſſe or [d] drineſſe: and laſtly, by Abortion or difficult childe-birth.

[d] *Ariſt. 1. de generatione animali.*

Signes.

At the approaching of the ſuffocation there is a paleneſſe of the face, weakneſſe of the legges, ſhortneſſe of breath, frigidity of the whole body with a working up into the throat, and then ſhee falls down as one voyd both of ſence and motion. The mouth of the wombe is cloſed up, and being touched with the finger feels hard. The paroxiſme of the fit once paſt, ſhee openeth her eyes, and feeling her ſtomacke oppreſt, ſhee offers to

Galenus 6. de locis affectis cap. 5.

to vomit. And leaſt that any ſhould bee deceived in taking one diſeaſe for another, I will ſhew how it may bee diſtinguiſht from thoſe diſeaſes which have the neereſt affinity with its ſelfe. It differs from the Apoplexie, being it comes without ſhreeking out alſo in the hyſtericall paſſion, the ſence of feeling is not altogether ſo deſtroyed and loſt, as it is in the Apoplecticall diſeaſe. It differs from the Epilepſie in that the eyes are not wreſted, neither doe any ſpumy froth come from the mouth; and that convulſive motion which ſometime is joyned to the ſuffocation, is not ſo univerſall, as it is in the epilepſie, onely this or that member is convulſt, and that

that without any vehement agitation. In the Sincope both reſpiration and pulſe is taken away; the countinance waxeth pale, & ſhe ſwounds away ſuddainly; but in the hiſtericall paſſion, commonly there is both reſpiration and pulſe though it cannot well bee perceived, her face looks red, and ſhee hath a forewarning of her fit. Yet it is not denied but that a Sincope may be joyned with this ſuffocation. Laſtly, it is diſtinguiſht from the Lethargie by the pulſe which in the one is great in the other little.

Prognoſticks.

If diſeaſe hath its being from the corruption of the ſeed, it foretells * more danger

* *Magninus Mediolanenſis, de regimine ſanitatis. cap. de coitu.*

ger then if it proceeded fr̃ the ſuppreſſion of the cources; becauſe the ſeed is concocted, and of a purer quality, than the menſtruous blood; and the more pure being corrupted, becomes the more foule and filthie; as appeares in egges the pureſt nouriſhment, which vitiated yeeld the noyſomeſt ſavour. If it be accompained with a Sincope, it ſhewes nature is but weake, and that the ſpirits are almoſt exhauſt. But if [c] neezing followes, it ſhewes that the heat which was almoſt extinct doth now begin to returne, and that nature will ſubdue the diſeaſe.

[c] *Hippoc. lib. 5. Aphor. 35.*

Cure.

In the cure of this affect two things

things muſt bee obſerved: firſt, that during the time of the pararoxiſme, nature be provoked to expel thoſe malignant vapours which binds up the ſences, that ſhee may be recalled out of that ſleepie extaſie. Secondly, that in the intermiſſion of the fit, propper medicines bee applied to take away the cauſe.

To ſtirre up nature, faſten cupping-glaſſes, to the hipps and navell: Apply ligatures to the thighs. Rubbe the extreame parts with ſalt vineger & muſturd. Cauſe lowd clamours and thundrings in her eares. Apply to the noſe *Aſſa fœtida*, *caſtor* and *ſaga penum* ſteeped in vineger. Provoke her to neeze, by blowing up into her noſe the powder of *caſtor*, *white pepper*, *pellitory*

pellitory, of *Spaine*, and *white Hellebore*. Hold under her noſe *Partridge* feathers, haire and old ſhoes burnt and all other ſtinking things: for evill odours are an enemie to nature, hence the Animall ſpirits doe ſo conteſt and ſtrive againſt them, that the naturall heate is thereby reſtored. The braine is ſo oppreſt ſometimes that wee are compeld to burne the outward skin of the head, with hot oyle, or with a hot iron. Sharp clyſters and ſuppoſitories are available. ℞. *Of ſage, calamint, horehound, feverfew, marierom betonie, hyſope, ana m.* i. *anice ſeed* ℥s. *coloquintida, white hellebore, ſalis gemmæ ana* ℥ii. *boyle theſe in lib.* ii. *of water to the halfe: adde to the ſtraining oyle of caſtor*

ſtor ℥ii. *hieræ picræ* ℥ii. *make a clyſter. Or* ℞. *of hony boyled* ℥ii. *euphorbii* ℈s. *Coloqnintida.* gr. iiii, *white bellebore* gr. ii. *ſalt* ℥i. *make a ſuppoſitorie.* *Hippocrates* writeth of a hyſtericall woman which could not bee freed from the paroxiſme, but by powring cold water on her: yet this cure is particular, and ought to be adminiſtred, in the [f] middeſt of ſummer when the Sun is in the Tropicke of Cancer. *Hippoc. 5. Epid.*

[f] Μέσος μέσα. *Hippoc. lib. 5. Aphor. 24.*

If it bee cauſed by the retention and corruption of the ſeed; at the inſtant of the paroxiſme, let the Midwife tak oyle of lillies, marjerom, and bayes, diſſolving in the ſame of Civet and Muske ana gr. ii. Let her dippe her finger therein and put it up into the neck of the wombe

tickling and rubbing the ſame.

The fit being over, proceed to the curing of the cauſe. If it ariſeth from the ſuppreſſion of the months looke the cure, page 25 If from the retention of the ſeed; a good husband will adminiſter cure: But thoſe which cannot honeſtly purchaſe that cure, muſt uſe ſuch things as will drie up and diminiſh the ſeed, as *Diacyminum, diacalaminthes, &c.* Amongſt *Botanicks*, the ſeed of *Agnus Caſtus* is well eſteemed of whether taken inwardly, applied outwardly, or received as a ſuffumigation: It was held in great honour amongſt the *Athenians*, for by it they did remaine as pure Veſtales, and

[g] *Libro de ortu ſanitatis. cap. 11.*

preſer-

preſerved their chaſtity, only by ſtrowing it in the bed whereon they lay; hence the name *Agnus Caſtus*, is taken from the effect. Make an iſſue on the inſide of each legge, a handfull bredth below the knee. R. *Trochiſks of agaricke* ℈ii. *wilde carrot-ſeed, lignialoes ana* ℈s. *waſht turpentine* ℥iii. *with conſerve of Anthos make a bolus.* The uſe of *caſtor* is worthily commended, ℥i. of it being taken in white wine. Or you may make pills of it with *mithridate* and take them going to bed. R. *Of white brionie root dried and cut after the manner of carrots* ℥i. *Put it into a draught of wine placing it by the fire, and when it is warme drinke it of. Quercitane draweth a fæcula out of the root, the ſub-*

Pharm. Dogmat. rationalis cap. 5.

ſtance of which is to be taken in white wine or peonie water. ℞. Of myrrhe, caſtor, Aſſafœtida ana ℈i. ſaffron, rue ſeed, ana gr. iiii. make 8 pills, take every night 2. at your entrance into bed. *Galen* by his owne example commends unto us *Agaricke* puliveriz'd, of which he gave frequently ℈i. in white wine. ℞. Of the ſeeds of rue, *Agnus caſtus*, anice, fenell ana ℥s. ligni aloes, citron pills dried ana ℈i. ſugar ℥iii. with feverfew water make lozenges. ℞. Of tryphera magna Nic. ℥i. mugwort water ℥iiii. Take this every other day for the ſpace of 12 dayes. Hang about her necke little tabulets of *Vngula Alces*. ℞. Of bdellium, amuoniacum, ana ℥ii. *Agnus caſtus*, Centorie, Caſſia-wood, feverfew, marje-

ron

rom ana ℥is. *turpentine q. ſ. make two plaſters applie one before and the other behind.* Lay to the navill at bed-time, a head of *garlicke* bruſed, faſtening it with a ſweathing bande. Make a girdle of *galbanum* for the waſt, and alſo a plaſter for the belly, placeing in one part of it, both *civet* and *muske*, which muſt be layd upon the navill. ℞. *Pulveris benedict. Trochiscks of agaricke, ana* ℥ii. *mithridate q. ſ. make a peſſarie:* It purgeth the matrice of winde and flegme: foment the naturall parts with ſallade oyle, in which hath beene boyled *rue, feverfew* and *chammomill.* ℞. *Of roſe leaves* m. i. *cloves* ℈ii. twilt them up in a little cloth and boyle them in *malmſie*, the

eight part of an houre; and then applie them cloſe to the mouth of the wombe as hote as may bee indured. Let her be covered well that the ſmell paſſeth not to the noſe.

A drieing diet muſt bee obſerved, the moderate uſe of *Venus* is commended. Let her bread bee *Anice ſeed biſket*; and her fleſh meate, rather roſted then boyled.

Chap. VII.

Of the deſcending or falling downe of the Mother.

THe falling down of the wombe is a relaxation of the ligatures, wherby the matrice is carried backward, and in ſome, hangs out in the big-

bignesse of an egge. Of this there bee two kindes distinguisht of *Fernelius* by *Descensus*, and *Prolapsus* by a descending and a precipitation. The descending of the wombe, is when it sinketh downe to the entrance of the privities, and appeares to the eye, either not at al or very little. The precipitation, is when the wombe, like a purse, is turned the inside outward, and hangs bewixt the thighes in the bignesse of a cupping-glasse.

Fernelius lib. 6. de partium morbis cap. 16.

τῆς ὑστέραι κατωῤῥοπία

πρόπτωσις τῆς ὑστέρας.

Cause.

The cause is externall, or internall. The externall cause is difficult child birth, violent pulling away of the secondine, rashnesse and inexperience in drawing away

of the child, violent coughing, neezing, falls, blowes, carrying of heavie burdens. The internall cauſe in generall is overmuch humiditie flowing unto thoſe parts, hindring the operations of the wombe, whereby the ligaments by which the wombe is ſupported are relaxt. The cauſe in particular, is refer'd to bee in the retention of the ſeed; or in the ſuppreſſions of the courſes.

Hippoc. 2. Epidem. Ariſt. 7. de hiſtoria animali.

Signes.

The Arſgut and the bladder oftentimes are ſo cruſhed, that the paſſage of both the excrements is hindered. If the urine doth flow forth, it is white and thick: the *præcordia* are moleſted, the

the loynes be grieved; the privities payned; the womb ſinkes down to the entrance of the private parts, or elſe comes cleane out.

Prognoſticks.

This griefe poſſeſſing an old woman, is cured with great difficultie, becauſe it weakens the faculties of the wombe, and therefore though it bee reduced into his propper place, yet uppon every occurrance it is ſubject to the like danger it was in before. So is it with the younger ſort, if the diſeaſe be inveterate. If it bee cauſed by putrifaction, in the nerves it is incurable.

Cure.

The wombe naturally

being placed betweene the ſtreight gut and the bladder, and now fallen down, ought not to be put up againe untill the facultie both of the guts and bladder bee ſtirred up.

Nature being unloded of her burden, let the woman be placed on her [h] backe, in ſuch ſort that her legs may be higher then her head; let her feet be drawne up to her hinder parts, with her knees ſpread abroad. Then mollifie the ſwelling with oyle of Lillies and ſweet Almonds; or with the decoction of mallows, beetes, fængreck, and lineſeed. When the inflation is diſſipated; let the midwife annoint her hand with oyle of Maſtick, and reduce the wombe into its

[h] *Hippoc. l. 2. de morbis mulierum.*

its place. The matrice being put up, the ſituation of the patient muſt bee changed. Let her legs bee out at length and layd together. Set cuppingglaſſes to the breſts and navill. Boyle Mugwort, Feverfew, red Roſes, and Comferie in red Wine, and foment the places therewith. Make a ſuffumigation for the matrice of Caſtor *aſſa fætida*, Frankincence and Maſtick ; ℞. *Sandarachæ Olibani, Cipres Nuts, ana* ℥iii. *Maſticke, Styrax, Franck incence, ana* ℥i. *fine bole* ℥i. *with oyle of myrtles and wax make two plaſters apply one before and the other behinde.* ℞. *Of red roſes, Pomgranate pills, Accorne cups, Myrtle berries, ana* ℥ii. *Medler leaves, Sage, Rue, Origan, Comferie,*

wor me-

wormewood ana mis. boyle all theſe in water and make an inſeſſiō. Move ſweet odours. to the noſe: And at the comming out of the Bath, give her of ſirrup of *Feverfew* ℥i. with ℥i. of *Mithridate*. ℞. *Ladani*, *Maſticke*, *ana* ℥iii. *Galbani* ℥s. *Styracis* ℥ii. make a plaſter for the navill. Make peſſaries of *Aſſafœtida*, *Saffron*, *Comfery*, *maſticke*, *adding there to a little Caſtor*. The practice of *Parœus*, in this cauſe, was to make them only of corke, in figure like a little egge, covering them over with *wax* and *maſticke* diſſolved together, faſtning to it a thred, and ſo to put it up into the wombe. The preſent danger being new taken away, and the matrice ſeated in its naturall abode, the

Parœus de generatione hominis cap. 41.

the remote cauſe muſt bée remooved. If the body bee plethoricke open a veyne; Prepare with ſirrup of *betonie*, *calamint*, *hyſope*, and *feverfew*. Purge with pil. *de hiera cum agarico*, pil. *de colocynthide*. If the ſtomacke bee oppreſt by crudities, unburden it by vomiting. Sudorifficall decoctiõs of *Lignum ſanctum* and *ſaßifras* taken twenty daies together dries, up the ſuperfluous moiſter and conſequently ſuppreſſeth the cauſe of the diſeaſe.

Let the aire bee hote and drie, and your diet hote and attenuating. Abſtaine from dancing, leaping, neezing, and from all motion both of body and minde. Eate ſparingly; drinke not much: ſleepe moderately.

CHAP.

CHAP. VIII.

Of the Inflammation of the wombe.

φλεγμονή. THE Phlegmon or inflammation of the matrice, is a tumour poſſeſſing the whole wombe or part of it, accompanied with unnaturall heate, by obſtructions and gathering together of corrupt blood.

Cauſe.

The cauſe of this affect is ſuppreſſion of the months, repletion of the whole body, immoderate uſe of *Venus*, often handling of the genitalls, difficult childe-birth, vehement agitation of the body, falls, blowes; to which alſo may bee added the uſe of

of ſharp peſſaries, whereby not ſeldome the wombe is inflamed. Cupping-glaſſes alſo faſtened to the *pubes* and *hypogaſtrium* draw the humours to the wombe.

Signes.

The ſignes are aguiſh horrours, paines in the head and ſtomacke, vomitting, coldneſſe of the knees, convulſions of the necke, doting, trembling of the heart; ſometimes there is a *Dyſpnœa* or ſtreightnes of breath, by reaſon of the heat which is communicated to the *diaphragme*. The breſts ſympathizing with the wombe are payned and ſwelled. Particular ſignes. If the forepart of the matrice be inflamed, the privities are grieved, the urine

urine is ſuppreſt, or flowes forth with difficutie. If the after part; the loynes and backe ſuffer, the excrements are retained. If the right ſide; the right hip ſuffers, the right legge is heavy ſlow to to motion, in ſo much that ſometimes ſhee ſeemes to hault. And ſo if the left ſide of the wombe be inflamed, the left hip is payned, and the left legge is weaker then the right. If the necke of the wombe bee affected; the midwife, putting up her finger, ſhall feele the mouth of it retracted and cloſed up, with a hardneſſe about it.

Prognoſticks.

[1] *Hippoc. l. 2. de morbis mulierum. & Aphor. 43.* All inflammations of the wombe are [1] dangerous, if not deadly; and eſpecially if

if the totall ſubſtance of the matrice bee inflamed. Yet leſſe perilous are they if they bee in the necke of the wombe. A flux of the belly foretells health if it bee naturall; for nature works beſt by the uſe of her owne inſtruments.

Cure.

In the cure, firſt, let the humours flowing to the wombe be repell'd; for effecting of which, after the bellie hath beene looſened by cooling clyſters, phlebotomie will bee needfull. Open therefore a veine on the arme; and if ſhee be not with childe, the day after ſtrike the *Saphena* on both feet. Faſten ligatures and Cupping-glaſſes to the armes;

armes ; rubbe the upper parts.

Purge lightly with *Caſsia*, *Rhubarbe*, *Sene*, *Myrobolanes*, &c. *as*, ℞. *Of Sene* ℥ii. *Anice ſeed* ℈i. *myrobolanes* ℥s. *Barly water. ſ. q.* make a decoction: diſſolve in it firrup of *Succorie* with *Rhubarbe* ℥ii. *pulp of Caſsia* ℥s. *oyle of Anice ſeed gut.* ii. *make a potion.* At the beginning of the diſeaſe anoint the privities and reynes, with oyle of roſes and *quinces.* Make plaſters of *Plantaine*, *Lineſeed*, *Barley meale*, *Melilote*, *Fengrecke*, *whites of egges*, and if the paine be vehement, adde a little *opium.* Foment the genitalls with the decoction of *Poppieheads*, *purcelaine*, *knotgraſſe*, and *water-lillies.* Make injections of *Goates-milke*,

milke, *roſe water*, clarified *whey*, with *hony of roſes*. In the declining of the diſeaſe, uſe inſeſſions of *Sage*, *Line-ſeed*, *Mugwort*, *Penny-royall*, *horehound*, *fængrecke*. Anoint the lower parts of the belly with ovle of *chammomill*, and *violets*. R. *Of lilly roots*, *mallow roots ana* ℥iiii. *mercurie* m. i. *Mugwort*, *feverfew ana* m. ſ. *Chammomill flowers*, *melilote*, *ana*. p. i. bruſe the hearbes and the rootes and boyle them in a ſufficient quantity of milke: then adde of *freſh butter*, *oyle of chammomill*, *lillies*, *ana* ℥ii. *bean meale* ſ. q. make two plaſters apply one before and the other behinde.

If the tumour cannot bee removed but tends to ſuppuration R. *Of fængrecke*, *mallow*

mallow roots, decocted figgs, line ſeed, barley meale, doves dung, turpentine ana ℥iii. *deers ſuet* ℥s. *opium* ℈s. *with wax make a plaſter.* ℞. *Of bay leaves, ſage, hyſope, chammomill, mugwort with water make an inſeſſion.* ℞. *Of wormewood, betonie ana* ms. *white wine, milke ana lib. ſ. boyle them untill one part bee conſumed; then take of this decoction* ℥iiii. *hony of roſes* ℥ii, make an injection. Yet beware the humours bee not brought downe unto the wombe. ℞. *Of roſted figgs, mercurie bruſed. ana* ℥iii. *turpentine, ducks greaſe, ana* ℥i, *opium* gr. ii. *with wax make a peſſarie.*

The aire muſt bee cold: All motion of the body, eſpecially of the lower parts is forbidden *Vigilancie* is commended

commended, for by ſleepe the humours are carried inward, whereby the inflammation is increaſed, eate ſparingly. Let your drinke bee *barley water* or clarified *whey*; and your meate *chickens* and *chicken broth* boyled with *endive, ſuccharie, ſorrell, bugloſſe and mallowes.*

CHAP. IX.

Of the Schirroſitie or hardneſſe of the wombe.

σκιρρώδεσα μήτρα.

OF a Phlegmon neglected, or not perfectly cured, is generated a Schirrus of the matrice, which is a hard unnaturall ſwelling inſenſible, hindering the operations of the wombe, and diſpoſing the whole body to ſlouthfulneſſe.

Galenus lib. 2. artis curative ad Glauconem.

Cauſe.

Cauſe.

One cauſe of this diſeaſe may bee aſcribed to want of judgement in the Phyſitian; as many Empirickes, adminiſtring to an inflammation of the wombe, doe over much refrigerate & aſtring the humour, that it can neither paſſe forward nor backward; hence the matter being condenſt degenerates as it were into lapidious or hard ſubſtance. Other cauſes may bee ſuppreſſion of the menſtrualls; retention of the *Lochia*, commonly called the after-purgings; eating of corrupt meates, as in the diſordinate longing called *Pica*, unto which breeding women are often ſubject. It may proceed alſo from ob-

ſtructions

ſtructions and ulcers in the Matrix; or from evill affects in the Liver and Spleene.

Signes.

If the bottome of the wombe bee affected, ſhee feeles, as it were, a heavy burden repreſenting a mole; yet differing in that the breſts are attenuated, and the whole body waxeth leſſe. If the necke of the wombe bee hardned, no outward humour will appeare; the mouth of it is retracted, and being toucht with the finger feeles hard, that ſhee cannot have the company of a man without great payne and prickings.

Prognoſticks.

A Schirrus confirmed, is [1] incurable, and will turne into

[1] *Riolanus de morbis uteri lect. 4. tract. 2.*

into a Canker or a Dropſie, and ending in a Canker proves [k] deadly; becauſe the native heat in thoſe parts, being almoſt ſmothred, can hardly againe be reſtored.

Hippoc. libro.6. Aphor.38.

Cure.

Where there is a repletion, phlebotomy by our maſter *Galen* is both commended and commanded. Wherefore open the mediana on both armes, and then the Saphena on both feet, eſpecially if the termes bee ſuppreſt.

Prepare the humour with Sirrup of Borage, Succhory, Epithimum, and clarified Whey. Then take of theſe Pills following, according to the ſtrength of the

the patient. R. *Hieræ picræ* ʒ vj. *blacke Hellebor*, *Polipodie ana* ʒ iis. *Agaricke lapidis lazuli abluti*, *ſalis indi*, *coloquintida ana* ʒ is. *miſce* make Pills. The body being purged, proceed to mollifie the hardneſſe, as followeth. Anoynt the privities and the necke of the wombe with *Vnguentum dialthea and agrippæ*. Or R *of Opopanax*, *Bdellium*, *ammoniacum*, *Myrrhæ* ʒ ij. *Saffron* ʒ ß. Diſſolve the gumms in Oyle of Lillies and ſweet Almonds; with Wax and Turpentine make an Vnguent. Apply below the navill the playſter of Melilot and *Diachylon Fernelij*. Make inſeſſions of Figges, Mugwort, Mallowes, Pennyroyall, Althea, Fenell roots, Meliote,

Fœngrecke, Line ſeed boyled in water. Make injections of Calamint, Line ſeed, Melilote, Fœngrecke, and the foure mollifying hearbs, with oyle of Dill, Chammomile, and Lillies, diſſolving the ſame ℥ iij. of the gumme *Bdellium*. Caſt the ſtone Pyrites on the coales, and let her receive the fume of it into her wombe. Foment the ſecret parts with the decoction of the leaves and roots of Danewort. ℞. *of the gumme Galbanum, Opopanax ana* ℥ *i. Iuice of Danewort, Mucilage of Fengrecke, anna* ℥ *s. Calves marrow* ℥ *i. Wax q. s.* make a peſſary. Or make a peſſary onely of Lead, dipping it in the aforeſayd things, and ſo put it up.

The

The aire must be temperate. Grosse, viscuous, and salt meats are forbidden; as Porke, Bulls-beefe, Fish, old cheese, &c.

Chap. 10.

Of the dropsie of the wombe.

THE uterine dropsie is an unnaturall swelling, ὕδερος ὑστερικός elevated by the gathering together of winde, or flegme in the cavity, membranes, or substance of the wombe, by reason of the debility of the native heat not digesting the aliment received, and so it turnes into an excrement.

Cause.

The causes, are over

much cold and moyſtneſſe of the Milt and Liver, immoderate drinking, eating of crude meats; all which cauſing a repletion doe ſuffocate the native heate. It may bee cauſed likewiſe by the overoflowing of the courſes, or by any other immoderate evacuation. To theſe may bee added abortion, ulcers, phlegmons, and ſchirroſities of the wombe.

Signes.

The ſignes of this affect are theſe. The lower parts of the belly with the genitals are puffed up and payned, the feete ſwell; the natutall colour of the face decaies, the appetite is depraved, and the heavineſſe

neſſe of the whole body concurres: If ſhe turnes her ſelfe in the bed from one ſide to the other, a noyſe like the flowing of water is heard. Water ſometimes comes from the matrice. If the ſwelling bee cauſed by winde, the belly being hit with the hand, ſounds like a drum; the guts rumble, and the winde breakes thorough the necke of the wombe with a murmuring noyſe. This affect may be diſtinguiſht from a true conception many waies, as will appeare by comparing this chapter with the 14. It is diſtinguiſht from the generall dropſie in that the lower parts of the belly are moſt ſwel'd. Againe, in this the ſinguificative fa-

culty doth not apppeare ſo hurt, nor the urine ſo pale, nor the countenance ſo ſoone changed; neyther are the ſuperiour parts ſo extenuated as in the generall dropſie.

Prognoſtickes.

This affect foretels the totall ruine of the naturall functions, by that ſingular conſent the wombe hath with the liver, and therefore that a cachexia or a generall dropſie will follow.

Cure.

In the cure of this diſeaſe, imitate the practice of *Hypocrates*. Firſt, mittigate the payne with fomentations of Melilote, Mercu-

Hippoc. lib. de morb mulierum.

ry,

ry, Mallows, Line ſeed, Chammomile, Althea. Then let the humour be prepared with ſyrrupe of Stæchas, Hyſope, Calamint, Mugwort, *de biſant.* With the diſtilled waters or decoctions, of Dodder, Marjorum, Sage, Origan, Sperage, Penny-royall, Betony. Purge with ſene Agaricke, Rhubarb, Elaterium. ℞. *Specierum hieræ, Rhubarb, trochiſckes of Agaricke ana* ℈ i. *with the juce of Ireos make pills.* Or ℞. *pill de Rhubarbaro* ℥ ß. *pill de mezereo* ℈ i. *with Mugwort water make pills.* In diſeaſes which have their being from moyſtneſſe, purge with pills: and in thoſe affects which are cauſed by emptineſſe or dryneſſe, purge with potions. Faſten cup-

ping glasse to the belly with a great flame, and also to the navill, especially if the swelling be flatulent. Make an issue on the inside of each leg a handfull bredth below the knee. ℞. *Specierum diambræ, diamosci dulcis, diacalamenti, diacinnamomi, diacymini troch. de Myrrha ana* ℥ ij. *Sugar lb.* i. *with Betony water make Lozenges: take of them two houres before meales.* Apply to the bottome of the belly, as hot as may bee indured, a little bagge of Chammomill, Cummin, and Melilot, boyled in Oyle of rue. Anoynt the belly and secret parts with *Vnguentum Agrippæ*, and *Vnguentum* ἀρῆγον, mingling therewith Oyle of Ireos. Cover the lower parts of the belly with

with the playſter of bay berries; or with a cataplaſme made of Cummin, Chamomill, Briony roots, adding thereto Cows and Goats dung. Our Moderns aſcribe a great vertue to Tobacco water, diſtilled and poured into the wombe by a metrenchyta. R. *of Baume Sothern wood, Organ wormewood, Calamint, Bayleaves, Marjorom, ana m* i. *Iuniper berries* ℥ iiij. *with water make a decoction:* of this may be made fomentations, injections and inſeſſions. Make peſſaries of Styrax, Alloes, with the roots of *Dictam*, *Ariſtolochia*, and *Gentiane*. Inſtead of this you may uſe the peſſary preſcribed pag. 77. Let her take of *Electuarium aromaticum*, *diaſatyrion*, and *Eringo*

ringo roots, condited every morning.

The are must be hot and dry: moderate exercise is allowed. Much sleepe is forbidden. She may eate the flesh of Patridges, Larks, Chickens, mountaine birds, Hares, Conies, &c. Let her drinke be thin Wine.

CHAP. II.

Of Barrennesse.

Hoc fuit maximum Opus obstetricum, scire conjungere invicem corpora apta ad conceptione. Nicoleus Rocheus de morbis mul. cap. 20.

IN times past before woemen came to the marriage bed, they were first searched by the midwife; and those onely which she alowed of, as fruitfull, were admitted. I hope therefore it will be thought a needles labour, to shew how yee may

may prove your ſelves, and turne the ſtonny ground into a fruitfull ſoyle.

Barenneſſe is a deprivation of life and powre which ought to bee in the ſeed, to procreate and propagate; for which end both man and woman were made.

Cauſe.

It is cauſed by overmuch hear or cold; that drying up the ſeed, and making it corrupt; this, extinguiſhing the life of the ſeed making it watriſh and unfit for generation. It may be cauſed alſo by the not flowing or overflowing of the cources, by ſwellings, ulcers and inflammations of the wombe; by an [k] excreſcence of fleſh growing about the mouth of

Hippoc. 6. Epiden. 5. Apho. 62.

[k] *Mauricius Cordæus in Hippoc. lib. 1 de mulieribus, comm. 2.*

of the matrice: by the mouth of the wombe being turned unto to the backe, or side: by the grossenesse and fatnesse of the body, whereby the mouth of the matrice is closed up, by being prest with the [l] *Omentum* or caule; and the [m] matter of the seed is converted into fatnesse. Or if shee bee of a leane and exhaust body, to the world shee proves barren, because though shee doth conceive yet the fruit [n] of the wombe will wither before it comes to perfection for want of nourishment. *Aetius* and *Sylvius*, ascribe one maine cause of barrennesse to compeld copulation; as when parents enforce their daughters to have busbands contrary to their liking, therein marrying

[l] *Hippoc. 5. Aphor. 46.*
[m] *Arist. 2. de partibus animal.*
[n] *Hippoc. 5. Aphor. 44.*
Aetius libro ultimo cap. 26.
Sylvius libello de generatione hominis comment.

ing their bodies but not their hearts, and where there is a want of love, there for the moſt part is no conception; as appeares in women which are [o] deflowred againſt their will. Another maine cauſe of barrenneſſe, is attributed to the want of a convenient moderating quality, which the woman ought to have with the man, as if hee bee hot, ſhee muſt be cold; If hee bee drie, ſhe muſt bee moiſt: But if they bee both drie or both moyſt of conſtitution, they cannot propagate, [p] and yet ſimply conſidered of themſelves they are not barren; for he or ſhe which before was as the bar-

coitus conceptus, eſt coitus inanis.

[o] *Non concipitur ſatus abſq; mutua voluptate. Columbus de Anatom. l. 11. cap. 16.*

Cujuſq; complexionis exceſſus maxima qualitatum contrariarum repugnantia coerceretur.

[p] *Sæpe tamen uſu venit, ut uterque coeuntium ſit ſterilis ſed quia eorum inter ſe ſani abhorrentes naturæ, nihil idcirco exſiſt, ex aliis verò geniti reperiuntur. Fernelius de partium morbis & Symptom. lib. 6. cap. 7.*

ren fig-tree, being now joyned with an apt conſtitution becomes as the fruitfull Vine. And that man and women being everyway of a like conſtitution cannot procreate, I will bring nature it ſelfe for a teſtimonie, who hath made man of a hotter conſtitution, then woman, that the quality of the one may moderate the quality of the other.

Cùm itaq; calidum frigido, commixtum fuerit, ex hujuſmodi commixtione aliquid generari poſſ. Hortenſius Baptiſta lib. 11. divin. inſtit. de anima vegitiva cap. 19.

Signes.

If barrenneſſe proceeds from the overmuch heat, ſhee is of a drie body, ſubject to anger, ſhe hath blacke haire, quicke pulſe; her purgations flow but little, and that with paine; ſhee loves to play in the courts of *Venus*. But if it comes by cold, then

then are the ſignes contrary to thoſe even now recited. If through an evill quality in the wombe: Make a ſuffumigation of red *ſtorax*, *myrrhe*, *caſſia wood*, *nutmeg*, *cinnamon*, and let her receive the fume of it into the wombe, covering her very cloſe; and if the odour ſo received paſſeth through the body up into the mouth and noſtrills; of herſelfe ſhee is fruitfull: but if ſhee feeles not the fume in her mouth and noſe, it argues barrenneſſe one of theſe wayes; that the ſpirit of the ſeed is either through cold extinguiſht, or through heat diſſipated. If any woman bee ſuſpected to bee unfruitfull, caſt natural *brimſtone* ſuch as is digged out of the mine, into

Hippoc. l. b. 5. Aphor. 59.

Lege apud Moſchionem cap. 161.

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Hippoc. l. b. 5. Aphor. 59.

Lege apud Moſchionem cap. 161.

to her urine and if wormes breed therein, of herſelfe ſhe is not barren.

Prognoſticks.

Barrenneſſe maketh women looke young, becauſe they are free from thoſe paynes and ſorrowes, which other women are accuſtomed to bring forth withall. Yet they have not that full perfection of health which fruitfull women doe injoy, becauſe they are not rightly purged of the menſtruous blood and ſuperfluous ſeed, the retayning of which two, are the principall cauſe of moſt uterine diſeaſes.

Cure.

Firſt the cauſe ſhall be removed, and then the wombe ſtrengthe-

ſtrengthened, and the ſpirits of the ſeed enlived.

If the wombe bee overhot; *take ſirrup of ſucchorie with rhubarbe, ſirrup of violets, endive, roſes, caſſia, purſelaine.* Rc. *Of endive, water lillies, borage flowers, ana* m. *rhubarbe, myrobolanes ana* ℥iii. *with water make a decoction, adde to the ſtraining of the ſirrup laxative of violets* ℥i. *ſirrup of caſſia* ℥s. *manna* ℥iii, *make a potion.* Rc. *Of the ſirrup of mugwort* ℥i. *ſirrup of maiden haire* ℥ii. *water of ſucchorie, borage, fenell, ana* ℥iii. *pulv. elect. triſand.* ℥i. *make a julep.* Rc. *diapru. ſolut. elect. roſ. Meſuæ ana* ℥iii. *rhubarbe* ℈i. *make a bolus.* Apply to the reynes and privities, fomentations of the juice of *lettice, violets, roſes, mallowes, vine leaves and nightſhade.*

ſhade. Anoint the ſecret parts with the cooling unguent of *Galen.*

If the power of the ſeed bee extinguiſht by cold: Take every morning two ſpoonfulls of *cinnamon water with* ℈i. *of mithridate.* ℞. *Sirrup of calamint, mugwort, betony ana* ℥i. *water of penny royall, feverfew, hyſope, ſage ana* ℥ii. *make a julep.* ℞. *Oyle of anice ſeed* ℈is. *diacymini, diacalaminthæ, diamoſci, digalangæ ana* ℥i. *ſugar* ℥iiii. *with water of cinnamon make lozenges: take of them* ℥is. *twice a day two houres before meales. Faſten cupping-glaſſes to the hipps and bellie.* ℞. *Of ſtirax, calamint, ana* ℥i. *maſticke, cloves, cinnamon, nutmeg, lig. aloes, frankincence ana* ℥s. *muske* gr. 10. *amber-*

griſ

griſe ℈s. *with roſe-water make a confection: divide it into foure equall parts*; Of one part make a *pomum odoratum* to ſmell on, if ſhee bee not hyſtericall. Of the ſecond, make a maſſe of pills, and let her take three every night. Of the third, make a peſſarie, dippe it in oyle of *ſpikenard* and put it up. Of the fourth make a ſuffumigation for the wombe. If the faculties of the wombe be weakened, and the life of the ſeed ſuffocated by over much humidity, flowing to thoſe parts; ℞. *Of betonie, marie-rom, mugwort, penny royall, bawme ana* m. i. *roots of aſrum, fenell, ellecampane ana* ℥ii. *anice ſeed cummin ana* ℥i. *with ſugar and water. ſ. q. make a ſirrup, take of* ℥iii. *every other morning.*

morning. Purge with these pills following; ℞ *Of digridion* gr. ii. *specierum dacastorei,* ℈i *pil. fœtid.* ℈ii. *with sirrup of mugwort make* vi. *pills* ℞. *spec diagemmæ, diamosci diambræ ana* ʒi. *cinnamon* ʒis. *mace cloves, nutmeg ana* ʒs. *sugar* ℥vi. *with water of feverfe make lozenges, to bee taken of every morning. Take of the decoction of sarsaparilla, and virg aurea, not forgetting sage* which *Agrippa* wondering the operation of, hath honour'd it with the name of a holy hearbe. And it is recorded, that after so many of the Egiptians were dead the surviving women that they might multiply the faster, were commanded to drinke the juce of *sage*. And oynt the genitalls with oyl

Sacra herba. Heurnius methodus ad praxin. cap. 14.

Read *Dodonæus* history of plants. lib. 2. cap. 77.

f aniceseed and *spikenard*. ℞.
f mace, nutmeg, cinnamon,
yrax, amber ana ʒi. *cloves,*
dani ana ʒs. *turpentine* qs.
ake trochiscks, to smother the
ombe. ℞. *Of the roots of Va-*
rian, ellecampane, ana lb. i.
langale ℥ii. *origan, laven-*
r, marjerom, betonie, mug-
rt, bay-leaves, calamint ana
iii. with water make an
session, in which she shall
t after shee hath had her
urces.

If barrennesse proceeds
om drynesse consuming
e matter of the seed; Take
ery day of *Almond milke,*
d *Goates milke* extracted
ith hony. Eate often of
e roots *Satyrion condited,*
d of the electuary *diasaty-*
n. Take three *weathers*
ds, boyle them untill the
flesh

fleſh comes from the bones:
then take of *melilote*, *violets*,
chamomill, *mercury*, *orchis*,
with their roots ana m. i. *fen-*
greeke, *lineſeed*, *vulerian root*
ana ℥i. i. Let all theſe bee de-
coćted in the foreſaid broth,
then let the woman ſit in
the decoćtion up to the
navill. ℞. *Of Deeres ſuet* ℥ß
Cowes marrow ſtyracis liquide
ana ℥ii. *oyle of ſweet almonds* ℥ii.
with ſilke cotton make a peſſa-
rie. Make injections only of
freſh butter and oyle of *ſweet*
almonds.

If barrenneſſe bee cauſed
by any proper affect of the
wombe, the cure is ſet down
in the foregoing chapters.
Sometimes the woman pro-
ves barren when there is no
impediment of either ſide
except onely in the manner
of

of the act: as when in the emission of the seed, the man is quicke and the woman too slow, whereby there is not a concurse of both seeds at the same instant, as the * rules of conception require. Wherefore to take away this inconvenience, *Mulier præparari ac disponi debet molli complexu, lascivis verbis osculu lasciviora miscenda.* If this doth not suffice; before the act of coition, foment the private parts with the decoction of *betony sage*, *hysope*, and *calamint*. Annoint the mouth and necke of the wombe with Muske and Civet.

* *Petrus Bayrus pract. lib. 3. 15. cap.*

The cause of barrennesse being removed, the wombe shall be corroborated as followes. ℞. *Of bay berries, masticke,*

ſticke, Nutmegge Frankincenſe, Cypreſſe nuts, Ladani, Galbani, ana ℥ i. Styracis liquid ℈ ii. Cloves ℈ s. Amber griſe gr. ij. Muſke gr. vi. with Oyle of Spiknard, make a peſſary. Ry. of red Roſes, Lapidis hæmatitis, white Frankincenſe ana ℥ s. ſang. draconis, fine bole, Maſticke ana ℥ ii. Nutmegge, Cloves ana ℥ i. Spicknard ℈ s. with oyle of Worme-wood make a playſter for the lower part of the belly. Let her eate often of Eringo roots condited. Make an injection onely of the juce of the roots of *Satyrion*.

Poſt purgationem ſicior eſt uterus et ſemen avidius trahit.

The apteſt time for conception is inſtantly after the monthes be ceaſt, becauſe then the wombe is thirſty and dry, apt to draw the ſeed, and alſo to retaine it, by the roughneſſe of the inward

inward ſuperficies. And beſides, in ſome, the mouth of the wombe is turned unto the backe, or ſide, and is not placed right untill the laſt day of the courſes.

Rhoderic. caſt de natura mulierbri lib. 2. cap. 13

Exceſſe in all things is to be avoyded; lay aſide all paſſions of the minde. Shun ſtudy and care as adverſe to conception; for if a woman doth conceive, the wiſe parents being otherwiſe addicted, often beget but fooliſh children, becauſe the animall faculties of the parents *viz.* The underſtanding and the reſt (from whence the childe hath his reaſon) are, as it were, confuſed through the multiplicity of cares and cogitations. Examples hereof we have in learned men,

who after great ſtudy and care, inſtantly accompanying with their wives, often beget doting children. A hot, and moyſt aire is moſt convenient, as appeares by the women in *Ægypt*, which uſually bring forth three, or foure children at one time.

Chap. 12.

Of the Mola, or halfeconception.

THis diſeaſe, is called of the Greekes μύλη, and
•μύλη. the cauſe of this denomination is taken from the loade or heavy weight of it, it being a moles, or great lump of hard fleſh burdening the woman.

It is defined to bee an inarticulate peece of fleſh without forme, begotten in

in the matrice, as it were, a true conception: In which definition wee are to note two things. Firſt, in that a mole is ſayd to be inarticulate, and without forme, it differs from monſters, which are both *formata* and *articulata*. Secondly, it is ſayd to bee, as it were, a true conception, which puts a difference between a true conception and a mole; which difference holds good three waies. Firſt, in the Genus, in that a mole cannot be ſayd to bee animall. Secondly, in the Species, becauſe it hath no humane figure and beares, not the character of a man. Thirdly, in the *Individuum*, for it hath no affinity with the parent, eyther in the whole

body, or any particle of the ſame.

Cauſe.

About the cauſe of this affect, amongſt learned authours I finde variety of judgements. [m] Some are of opinion, that if the womans ſeed goes into the wombe and not the mans, thereof is the mole produced. Others there be that affirme it is ingendred of the menſtruous blood: but if theſe two were granted, then mayds by having their courſes, or thorough nocturnall polutions might be ſubject unto the ſame, which never any yet were. The true cauſe of this fleſhy mole proceeds both from the man, and from the woman

[m] *Avicenna 10 de animalibus et 21. 1. tertij tract. 2. cap. 15.*

Ariſtot. 4. de generatione animali. cap. 7.

Plinius lib. 10 cap. 64.

Hippoc. 2. Epidem.

Galenus 14. de uſu partium. 17.

man, from corrupt or barren ſeed in the man, and from the menſtruous blood in the woman both mixed together in the cavity of the wombe; where nature finding her ſelfe weake (yet deſiring to maintaine the perpetuity of her ſpecies) labours to bring forth a vitious conception rather than none. and ſo inſtead of a living creature generates a lumpe of fleſh.

Signes.

The ſignes of a mole are theſe. The months are ſuppreſt, the appetite is depraved, the breſts ſwell, and the belly is puffed up and waxeth hard. Thus farre the ſignes of a breeding woman, and of one that

beareth a mole are all one. I will now ſhew you how they differ.

The firſt ſigne of difference is taken from the motion of a mole; it may bee felt to move in the wombe before the third moneth, which the infant cannot: yet that motion is not to be underſtood of any intelligent power in the mole, but of the faculty of the wombe, and of the ſeminall ſpirits defuſed through the ſubſtance of the mole; for it lives not a life animall, but vegitative in the manner of a plant. Secondly, in a mole, the belly is ſuddenly puft up; but in a true conception the belly is firſt retracted and then riſeth againe by degrees. Thirdly, the

the belly being preſt with the hand, the mole gives way, and the hand being taken a way it returnes to the place againe : But a child in the wombe, though preſt with the hand, moves not preſently, and being removed returnes ſlowly or not at all. Laſtly, the childe continues in the wombe not above eleven moneths; but a mole continues ſometimes foure or five yeeres, more or leſſe according as it is faſtned in the matrice. I have knowne when a mole hath fallen away in the fourth or fifth moneth.

If it remaines untill the eleventh moneth, the leggs waxe feeble, and the whole body conſumes; onely the ſwelling of the belly ſtill

increaſeth, which makes ſome thinke they are hydropicall though there be little reaſon for it; for in the Dropſie the legges ſwell and grow bigge, but in a mole they conſume, and wither.

Prognoſtickes.

If at the delivery of a mole the Flux of blood bee great, it ſhewes the more danger; becauſe the parts of nutrition having beene vitiated by the flowing back of the ſuperfluous humors, whereby the naturall heate is conſumed: and then parting with ſo much blood, the woeman thereby is ſo weakened in all her faculties, that ſhe can hardly ſubſiſt.

Cure.

Cure.

Wee are taught in the ſchoole of *Hippocrates*, that phlegbotomy cauſeth abortion, by taking away that nouriſhment, which ſhould ſuſtaine the life of the child. Wherefore, that this vitious conception may bee deprived of that vegetative ſappe by which it lives; open the liver veyne, and then the ſaphena on both feet. Faſten Cupping-glaſſes to the loynes and ſides of the belly: which done, let the uterine parts be firſt mollified, and then the expulſive faculty provoked to expell the burden. *Libro 5. Aphoriſm. 31.*

To laxate the ligatures of the mole: R. *Mallowes with the roots* m. iij. *Chammomile,*

Melilot, Pellitory of the wall, Violet leaves, Mercury, roots of Fenell, Parſly ana m. ij. *Lineſeed, Fœngrecke, ana lh.* i. *boyle them in water and let her ſit therein up to the navill.* At the going out of the bath, annoynt the privities, and reines with this unguent following. ℞. *oyle of Chammomile, Lillies, and ſweet Almonds ana* ℥i. *freſh butter, Labdani, Ammoniaci, ana* ℥ s. *with the Oyle of Lineſeed, make an unguent. Or inſtead of this may be uſed unguentum Agrippæ or Dialtheæ.* ℞. *of Mercury, roots of Althea, ana m.* s. *fol. Branchæ Vrſinæ m.* s. *Lineſeed, Barley meale, ana* ℥ vi. *boyle all theſe with water and honey, and make a playſter.* Make peſſaries of the gumme *Galbanum bdellium, Ammoniacum*

Figges,

Figgs, Hogges ſuet, and Honey.

After the ligaments of the mole are looſed; let the expulſive faculty be ſtirred up to expell the mole, for effecting of which all medicaments may bee uſed which are proper to bring downe the courſes. ℞. *troch de myrrha* ℥ i. *caſtor, ariſtolochia, Gentian, dictam ana* ℥ s. *make a powder, take* ℥ i. *in* ℥ iiij. *of Mugwort water.* ℞. *of Hypericon, Calamint, Penny-royall, Betony, Hyſope, Sage, Horehound. Valerian, Madder, Sabine with water make a decoction, take* ℥ iij. *of it with* ℥ is. *of Sirrupe of Feverfew.* ℞. *of Mugwort, Myrrh, Gentiane pil.coch. ana* ℈ iiij *Rue, Penny-royall, Saggapenum, Opopanax ana* ℥ s. *aſſa fœtida, Cinna-*

Cinnamon, Iuniper berries, Borage, ana ℥ i. *with the iuce of Sabine make pills to be taken of every morning.* Make inſeſſions of Hyſope, Bay leaues, Aſſrum, Calamint, Bayberries, Chammomile, Mugwort, Sabine. ℞. *of Sagapenum, Marjerom, Gentiane, Sabine, Cloues, Nutmegge, Bayberries, ana* ℈ ij. *Galbanum* ℥ i. *hieræ picræ, blacke Hellebore, ana* ℈ i. *with Turpentine make a peſſary.* But if theſe things prove not availeable; then muſt the mole bee drawne away with an inſtrument put up into wombe, called a *Pes griphius*; which may be done with no great danger, if it bee performed by a skilfull Chirurgeon.

After the delivery of the mole (by reaſon that the woman

woman hath parted with much blood already) let the flux of blood bee ſtayed as faſt as may bee.

Faſten Cupping-glaſſes to the ſhoulder, and ligatures to the armes. If theſe help not; open the liver-veine on the right arme.

The aire ſhall bee moderately hot and drie; and her diet ſuch as doth mollify and attenuate, ſhee may drinke white wine.

Chap. XIII.

Of the generation of monſters.

BY the Ancients monſters are aſcribed to depraved conceptions; and are defined to bee excurſions of nature, which are [n] vitious one

[n] *Heurnius inſtitut. medicin. lib. 5. cap. 8.*

one of theſe foure wayes. In figure, ſituation, magnitude, or number.

In figure, when a man beares the character of a beaſt, as did the ° monſter in *Saxonia*, which was borne about the time of *Luthers* preaching.

° Riffius de mul. lib. 5. cap. 3.

In magnitude, when one part doth not equalize with another, as when one part is too bigge or too little for the other parts of the body; and this is ſo common amongſt us, that I need not produce a teſtimonie for it.

In ſituation, as if the eares were on the face and the eyes on the breſt or legges, of this kinde was the ᵖ monſter borne at *Ravenna* in *Italy*, in the yeare 1512.

ᵖ Conradus Lycoſtenes tractat. de miraculis.

In number, when a man hath

hath two heads or foure hands, of this kinde was the [q]monſter borne at *Zarzara* in the yeere 1540.

[q] *Ludovicus lib. 24. cap. 3.*

I proceed to the cauſe of their generation, which is either Divine or Naturall. The Divine cauſe proceeds from the permiſſive will of God, ſuffering parents to bring forth ſuch abominations, for their filthie and corrupt affections which are let looſe unto wickedneſſe, like brute beaſts that have no underſtanding. Wherefore it was enacted amongſt the ancient Romans, that thoſe which were any wayes [r]deformed ſhould not be admitted into religious houſes. And S. *Hierome* in his time grieved to ſee the deformed and lame offered up to God in

[r] *Gellius lib. 1. cap. 12.*

In 18. epiſtola ad Demetriadem. lib. 2.

Lib. de arte concionandi.

in religious houſes. And *Kekermane* by way of inference excludeth all that are miſhappen from the presbyteriall function in the Church: and that which is of more force then all, God himſelfe commanded *Moſes* not to receive ſuch to offer ſacrifice amongſt his people; and hee renders the reaſon, Leaſt hee polute my ſanctuaries: becauſe the outward deformity of the body is often a ſigne of the polution of the heart, as a curſe layd upon the child for the parents incõtinency. Yet there are many borne depraved which ought not to bee aſcribed unto the infirmity of the parents. Let us therefore ſearch out the naturall cauſe of their generation, which

Levit. 21. 18.

Verſe 23.

Quos natura notavit damnavit.

S. Bern. 2.

which (according to *Ariſtotle* and *Avicen* which have dieved into the ſecrets of nature) is either in the matter or in the agent, in the ſeed or in the wombe. *Ariſt. l. tertio meteor. Avicenna 2. metaph.*

The matter may bee in fault two wayes, by defect or by exceſſe. By defect when as the childe hath but one legge, or one arme. By exceſſe, when it hath three hands, or two heads.

The agent, or wombe may be in fault three wayes. Firſt, in the formative facultive, which may be too ſtrong, or too weake, by which is produced a depraved figure. Secondly, in the inſtrument or place of conception, the evill conformation or diſpoſition whereof, will cauſe a monſtruous birth. Thirdly

ly in the imaginative power at the time of conception, which is of ſuch force that it ſtamps the [f] character of the thing imagined upon the child: ſo that the children of an adultreſſe may be like unto her owne husband though begotten by another man; which is cauſed through the force of the imagination which the woman hath of her owne huſband in the act of coition. *Ariſtotle* reports of a woman, who at the time of conception beholding the picture of a Blacke-more, conceived and brought forth an *Æthiopian*. I will not trouble you with any more humane teſtimonies; but I wil conclude with a ſtronger warrant. Wee read how

[f] *Cardanus de rerum veritate. lib. 8. cap. 44.*

Iacob

Iacob having agreed with *Laban* to have all the ſpotted ſheep for the keeping of his flocks; to augment his wages, tooke haſell rodds, and pilled white ſtrakes in them and layd them before the ſheep when they came to drinke, and the ſheep cuppling there together, whiles they beheld the rods conceived, & brought forth ſpotted young. *Gen. 30. 31.*

The Imagination alſo workes on the child after conception: for which wee have a pregnant example of a worthy gentlewoman in *Suffolcke*, who being with child and paſſing by her butcher killing of meat, a drop of blood ſprung on her face, whereupon ſhe ſaid, that her childe would have ſome blemiſh

Per imaginationis impreſſionem fœtus in utero matris afficitur ſigno notabili ſine corporali contactu. Oſualdus Crollius præfatione admonitoria ad Baſilicam Chymicam.

blemiſh on the face, and at the birth it was found marked with a red ſpot.

Some are of opinion, that monſters may be ingendred by ſome infernall ſpirit. Of this minde was [t] *Egidius Facius* ſpeaking of that deformed monſter borne at Cracovie. And [u] *Hieronimus Cardanus*, writeth of a maid, which was got with child, by a Divell, ſhee thinking it had been a faire young man. The like alſo is recorded by [w] *Vincentius*, of the Prophet *Marlin*, that he was begotten by an evill ſpirit.

But what a repugnancie would it bee, both to religion and nature, if the Divells could beget men, when we are taught to believe, that not any was ever begotten without

t *Libro de Cometa.*

u *Lib. de rebus contra naturam.*

w *De naturali ſpeculo. lib. 21. cap. 30.*

without humane ſeed except the Sonne of God. The Divell then being a ſpirit having no corporall ſubſtance, but in appearance, and therfore no ſeed of generation; to ſay that hee can uſe the act of generation effectually, is to affirme that hee can make ſomething of nothing, and conſequently the Divell to be God, for creation ſolely belongs to God alone. Againe if the Divell could aſſume to him a dead body, and enliven the faculties of it, and make it able to generate (as ſome affirme hee can) yet this body muſt beare the image of the Divell; and it is againſt Gods glory to give permiſſion ſo farre unto him, as out of the Image of God to rayſe up his

his owne of-spring. In the schoole of nature wee are taught the contrary, viz. that like begets like; therefore of a Divell cannot man be borne. Yet it is not denied, but that Divells transforming themselves into human shapes, may abuse both men and women, and with wicked people use the works of nature. Yet that any such conjunction can bring forth a human creature is contrary to nature and religion.

Omne generans generat sibi simile.

Lege apud Ruffium lib. 5. c. 6.

CHAP. XIV.

Of the signes of Conception.

IGnorance makes women become murderers to the fruit of their owne bodies. For many having conceived, and thereupon finding their-

their bodies to bee out of cource, and not knowing rightly the cauſe, doe either run to the ſhop of their own conceit and take what they thinke fit; or elſe as the cuſtome is they ſend, to the Phyſitian for cure, and he perceiving not the cauſe of their griefe (ſeeing that no certaine [x] judgement can bee given by the urine) preſcribes what hee thinks beſt, peradventure ſome ſtrong diureticall, or catharticall potion whereby the conception is deſtroyed. Wherefore *Hippocrates* ſaith, there is a neceſſity that women ſhould bee inſtructed in the knowledge of conception, that the parent as well as the childe might bee ſaved from danger. I will therefore give you

[x] *Foreſtus lib. 2. de incerto urinarum judicio cap. 3.*

Scientiâ multi opus eſt ut mulier in uteris geſtet puerum, & ut nutriatur & ut evadat ab ipſo partu. lib. γυναικ. ῶν.

you ſome inſtructions by which every one may know whether ſhee bee with child or not.

The ſignes of conception ſhall bee taken from the woman, from the urine, from the infant, and from experiment.

Signes collected from the woman are theſe. The firſt day after conception ſhee feeles a light quivering or chilline ſſe running through the whole body; a tickling in the wombe, and a little paine in the lower parts of the bellie. Ten or twelve dayes after, the head is affected with giddineſſe, the eyes with a dimneſſe of ſight: then followes red pimples in the face, with a blue

blue circle about the eyes; the breſts ſwell and grow hard with ſome paine and pricking in them: the belly ſuddainly ſinketh, and riſeth againe by degrees with a hardneſſe about the navill. The nipples of the breſts wax red, the heart beats inordinately, the naturall appetite is dejected, yet ſhee hath a longing deſire after ſtrange meates. The necke of the wombe is retracted that it can hardly bee felt with the finger being put up, and this is an infallible ſigne. She is ſuddainly merrie and as ſoone melancholie; her monthly courſes are ſtayed without any evident cauſe; the excrements of the guts are unaccuſtomedly retained by the wombe preſ-

ſing the great gut; and her deſire to *Venus* is abated.

The ſureſt ſigne is taken from the infant which begins to move in the wombe the third or fourth month, and that not in the manner of a mole from one ſide to another ruſhing like a ſtone, but mildely as may bee perceived by applying the hand hot on the bellie.

Signes taken from the urine. The beſt clerks doe affirme that the urine of a woman with child is white and hath little mores, like thoſe in the Sunne beames aſcending and deſcending in it, and a clowd ſwimming aloft of an opall colour; the ſediment being devided by ſhaking of the urine, appeares like carded wooll. In the

the middle of her time, the urine turneth yellow, next red, and laſtly blacke, with a red cloud. Signes taken from experiment: At night going to bed, let her drinke water and hony; afterward if ſhee feeles a beating paine in her bellie and about her navill, ſhee hath conceived. Or let her take the juce of *Cardum*, and if ſhe vomiteth it up, it is a ſigne of conception; Caſt a cleane needle into the womans urine put in a braſen baſon, let it ſtand all night, and in the morning if it bee coloured with red ſpotts ſhee hath conceived, but if it bee blacke or ruſtie ſhee hath not. *Lege apud Hippoc. lib. de ſterilitate.*

Signes taken from the Sex to ſhew whether it bee male or female. Being with

childe of a male, the right breſt ſwells firſt, the right eye is more lively then the left, her face well coloured, because ſuch as the blood is, ſuch is the colour; and the male is conceived of purer blood and of more perfect ſeede then the female. Red motes in the urine ſetling downe to the ſediment, foretell that a male is conceived, but if they be white, a female. Put the womans urine which is with childe into a glaſſen bottle, let it ſtand cloſe ſtopt three dayes; then ſtraine it through a fine cloth, and you ſhall finde little living creatures; if they be red, it is a male; if white a female. To conclude the moſt certaine ſigne to

Hippoc. 5. Aphor. 42.

Vide Moſchionis caput 162.

give

give credit unto is the motion of the infant: for the male moves in the third moneth, and the female in the fourth.

CHAP. XV.

Of untimely birth.

WHen the fruite of the womb comes forth before the seventh moneth, (that is before it comes to maturity) it is said to bee abortive. And in effect the child proves * abortive (I meane not to live) if it bee borne in the eight moneth. And why children borne in the seventh, and ninth moneth may live and not in the eight moneth, may seeme

* *In nostris regionibus præcipuè: In Ægypto autem et Hispania octomestres partus sunt vitales, quòd aer ibi calidus est similis loco uteri, in quo permanebat fœtus.*

ſtrange yet it is true: The cauſe hereof by ſome, is aſcribed unto the Planet under which the childe is borne; for every moneth from the conception to the birth is governed by his proper planet: and in the eight moneth, Saturne doth predominate, which is cold and dry; and coldneſſe being an enemy unto life, deſtroys the nature of the childe. *Hypocrates* gives a better reaſon: The infant being every way perfect, and compleate in the ſeventh moneth, deſires more aire and nutriment than it had before, which becauſe hee cannot obtaine hee labours for a paſſage to goe out: and if his ſpirits bee weake and faynt, and have not ſtrength ſuffi-

Libro de Septimeſtri partu.

Septimo menſe ſemper movet infans ad partum.

ſufficient to break the membrances and come forth; it is decreed by nature that he ſhould continue in the womb untill the 9th month, that, in that time his wearied ſpirits might be againe ſtrengthned and refreſhed; but if he returnes to ſtrive againe in the eight moneth and bee borne, hee cannot live, becauſe the day of his birth is eyther paſt or to come; for in the eight moneth, ſayth *Avicen* hee is weake and infirme, and therefore being then caſt into cold ayre his ſpirits cannot but ſinke. 21. tertij tract. de abortu.

Cauſe.

Vntimely birth may bee cauſed by cold; for as it maketh the fruit of the tree

to wither and fall downe before it be ripe, ſo doth it nip the fruit of the wombe before it comes to full perfection, and make it to be abortive. Sometimes by
y Hipoc. 5. Aphor. 45. y humidity weakening the faculty that the fruit cannot be retain'd untill the due time: by drineſſe or
z 5 Aphor. 44. z emptineſſe, defrauding
a 5 Aphor. 34. the childe of his nouriſhment; by one of the three
b 5 Aphor. 30. alvine a fluxes; by b phlebotomy and other evacuations; by c inflammations of
c 5 Aphor. 43. the wombe, and by other
d 5 Aphor. 31. d ſharpe diſeaſes. Sometimes it is cauſed by joy, laughter, anger, and eſpeci-
e Galenus 2. in 3. Epid. 8. ally by e feare; for in all, but in that eſpecially, the heate forſakes the wombe and runnes to the heart,

to

to helpe there, and ſo the cold ſtrikes into matrice whereby the ligaments are relaxt, and abortion follows. Wherefore *Plato* in his time, commanded that the woemen ſhould ſhunne all temptations of great joy and pleaſure, and likewiſe avoyd all occaſions of feare and griefe: Abortion alſo may bee cauſed by the corruption of the ayre; by filthy odours, and eſpecially by the ſmell of the [f] ſnuffe of a Candle, alſo by falls, blowes, violent exerciſe, leaping, dancing, &c.

Libro 5. de legibus.

[f] *Ariſtot. 8. de hiſtoria animali. cap. 24.*

Signes.

Signes of future abortion, are extenuation of the breſts with a flux of watriſh

milke; payne in the womb; heavineſſe in the head; unaccuſtomed wearineſſe in the hippes, and thighes; flowing of the courſes: Signes foretelling the fruit to bee dead in the wombe, are hollowneſſe of the eyes, griefe in the head, aguiſh horrours, paleneſſe of the face and lippes; gnawing of the ſtomacke; no motion of the infant; coldneſſe and looſeneſſe of the mouth of the wombe; the thickneſſe of the belly which was above is fallen downe; waterish and bloody excrements comes from the matrice.

A regiment or rule for breeding women.

THe prevention of untimely birth conſiſts in the taking away of the forementioned cauſes; which muſt bee effected both before and after conception.

Before conception, if the body bee ever hot, cold, dry or moyſt correct it with the contraries; if cacochimiall, purge it; if plethoricall, open the liver veine; if too groſſe, extenuate it; if too leane, corroborate and nouriſh it; all diſeaſes of the wombe muſt be removed as I have ſhewed.

After conception, let the ayre bee temperate: ſleepe not

not overmuch: avoid watching, exerciſe of body, paſſions of the minde, loude clamours and filthy ſmells: ſweet odours alſo are to be rejected of thoſe that are hiſtericall. Abſtaine from all things which provoke eyther the urine or courſes; alſo from ſalt, ſharpe, and windy meates: a moderate diet ſhall bee obſerved.

If the excrements of the guts bee retayned, lenifie the belly with Cliſters made of the decoction of Mallows, Violets with Sugar, and common Oyle; or make broth with Borage, Bugloſſe, Beets, Mallows, taking in the ſame a little Manna. On the contrary; if ſhe be troubled with looſeneſſe of the

the belly, let it not be ſtayed with out the judgment of a Phiſitian; for all alvine Fluxes have a maligne quality in them, which muſt be evacuated before the Flux be ſtayed.

The cough is another accident which accompaneth breeding women, and puts them into great danger of miſcarrying, by a continuall diſtillation falling from the brayne; to prevent which, ſhave away the haire on the coronall, and ſagittall commiſſure, and apply there on this playſter. ℞. *Reſinæ,* ℥ s. *Ladani* ℥ i. *Citron pills, Ligni aloes, Olibani ana* ℈ i. *Stiracis liquidæ et ſiccæ ſ. q. diſſolve the gumes in Vinegar, and make a playſter.* At night going to bed, let her take

take the ſume of theſe trochickes caſt upon the coales. ℞. *of Frankincenſe, Stirax, powder of red roſes, ana* ℥ ij. *Sandarachæ* ℥ iij. *Maſticke, Benjamen, amber, ana* ℥ i. *with Turpentine make trochiſckes.* Apply a cautery to the nape of the necke: and every night let her take of theſe pills following. ℞. *Hypociſtidis, terræ ſigillatæ, fine boles ana* ℥ ſ. *Biſtort, Acatiæ, Stiracis Calamitæ ana* ℥ ij. *Cloves* ℥ i. *with ſirrupe of Mirtles make pills.*

In breeding women there is a corrupted matter generated, which flowing to the ventricle dejecteth the appetite and cauſeth vomiting: and the ſtomacke being weake, not able to digeſt this matter, ſometime ſends

ſends it unto the guts, wherby is cauſed a flux of the bellie, which greatly ſtirreth up the faculty of the wombe. For the eſchewing therfore of all theſe dangers, the ſtomacke ſhall bee corroborated as followeth.

℞. *Ligni Aloes, Nutmeg ana* ℥i. *Mace, Cloves, Maſticke, Ladanum ana* ℈ii. *Oyle of Spike* ℥i. *Muske* gr. ii. *Oyle of Maſticke, Quinces, Wormewood ana* ℥s. make an ungvent for the ſtomacke, to be applied before meales. Inſteed hereof may bee uſed *Cerotum ſtomachale Galeni*. ℞. *of conſerve of Borage Bugloſſe, Anthos ana* ℥s. *Confect. de Hyacintho, Lemon-pills condited, Specierum diamarg. pulv. de gemmis ana* ℥ii. *Nutmeg, Diambræ ana* ℈ii. *Peonie roots, Diacoralli*

ana

ana ℥i. with *ſirrup of roſes* make an electuarie of which ſhee ſhall take twice aday, two houres before meales. Another accident which perplexeth women with child, ſwelling of the leggs, which happens the firſt three months, by ſuperfluous humours falling downe from the ſtomacke and liver; for the cure whereof. ℞. *Of Oyle of roſes* ℥ii. *Salt, Vineger ana* ℥i. ſhake them altogether untill the ſalt bee diſſolved, and anoint the leggs hot therewith, chafing it in with the hand. But purging is more proper if it may bee done without danger, as it may in the fourth, fift and ſixt month of pregnation: for a child in the wombe is compared to an

§ *Hippoc. 4. Aphor.*

Apple

Apple on the tree. The firſt three months it is weak and tender, ſubject with the apple to fall away: but afterwards the membranes being ſtrengthened, the fruit remaynes firmely faſtened in the wombe, not apt to mischances; and ſo it continues, untill the ſeventh month; then growing neere the time of maturity, the ligaments are againe relaxt (like unto the apple that is almoſt ripe) and grow looſer every day untill the time of delivery. If therefore her body hath need of purging, ſhee may purge without dāger in the 4, 5, or 6. month; but not before, nor after, unleſſe in ſome ſharp diſeaſes in which the mother and child both are like to periſh.

riſh. Apply plaſters and unguents to the reynes, to ſtrengthen the fruit of the wombe. ℞. *Of Gum arabeck, galangale, biſtort, hypociſtid ſtorax. ana* ℥i. *fine bole, nutmeg, maſticke, balauſt. ſang. draconis, myrtle berries ana* ℥is. *wax and turpentine ſ. q.* Make a plaſter: apply it to the reines in the winter time; and remove it every fourteen daies, leſt the reynes bee over hot therewith. In the interim anoint the privities and reynes with *Vnguentum Comitiſſæ.* But if it bee ſummer time, and the reynes hot, this plaſter following is more proper. ℞. *Of red roſes* p. i. *Maſticke. red ſanders, ana* ℥ii; *bole armenie, red corall, biſtort, ana* ℥i. *Pomgranate pills, prepared coriander*

ana

ana ℥iis. *barberies* ℈ii. *Oyle of Maſticke and quinces ana* ℥i. *juce of plantaine* ℥ii. with *pitch* make a plaſter, anoint the reynes alſo with *unguentum ſandalinũ*. Once every week waſh the reines with two parts of roſe water and one part of white wine, mingled together and warmed at the fire: this will aſſwage the heat of the reynes, and diſperſe the oyle of the plaſter out of the pores of the skinne, and cauſe the oyntment or plaſter the ſooner to penetrate and ſtrengthen the wombe. Some are of opinion that as long as the loadſtone is layd to the navill it keepeth the woman from abortion. The like alſo is recorded of the ſtone *Aetites* being hanged about the

the necke. The ſame vertue hath the ſtone, *Samius.*

Thus briefly (as farre as modeſtie would give leave) I have runne through all diſtempers of the matrice: God make my labour profitable; for healing commeth of the moſt High.

Hinc omne Principium huc refer exitum. Horat.

The

The Authors prayer for his patient.

WHat Cure I undertake within this roofe,
Lord say the word bee whole, and 'tis enough. S. Luke 7. 6.
Thy Word alone, did make the lame to walke; Acts 3. 7.
The deafe to heare, yea and the dumbe to talke. S. Marke 7. 3.
The ſervants Palſie, by thy word was cur'd; S. Mat. 8. 13.
The Leapers clenſed, and of health aſſur'd. S. Matth. 8. 3.
By it the borne blinde man, was made to ſee: S. Iohn 9. 1.
By it the dead to life, ev'n raiſed bee. S. Iohn 11. 44.

By

By it were these cures wrought,
o Lord grant then,
Vnto my prayer that,
thou wilt say Amen.

wisdome. 16. 12. *For neither hearbe,*
nor plaster will doe well:
Vnlesse thenewith thy
benedict doth dwell.

FINIS.

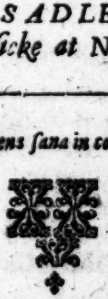
2

THE SICKE VVOMANS PRIVATE LOOKING-GLASSE WHEREIN

Methodically are handled all uterine affects, or diseases arising from the wombe; enabling Women to informe the Physician about the cause of their griefe.

By IOHN SADLER, Doctor in Physicke at Norwich.

Orandum est ut sit mens sana in corpore sano. Iuvenal.



LONDON,
Printed by Anne Griffin, for Philemon Stephens, and Christopher Meridith, at the Golden Lion in S. Pauls Church-yard. 1636.

TO ALL VERTVOVS AND Modeſt-minded Women I. S. Doctor in Phyſicke wiſheth health.

BECAVSE I had my being from a woman, I thought none had more right to the grape than ſhe which planted the vine. Conſidering therefore the manifold diſtempers of body, which yee Women are ſubject unto through your ignorance & modeſtie, I could not but doe my beſt, to informe and

advise you in the conservation of your own health. And when I had spent some meditations, and consulted with Galen *and* Hippocrates *for my proceeding; amongst all diseases incident to the body, I found none more frequent, none more perilous then those which arise from the ill affected wombe: for through the evill quality thereof, the heart, the liver, and the braine are affected, from whence the actions vitall, natural, & animal are hurt; and the vertues concoctive, sanguificative, distributive,*

Totum corpus ab utero afficitur. Hippoc. lib. 1. de locis in homine.

tive, attractive, expulsive retentive, with the rest are all weakened. So that from the wombe comes convulsions, epilepsies, apoplexies, palseyes, hectick fevers, dropsies, malignant ulcers, and to bee short, there is no disease [a] so ill but may procede from the evill quality of it.

Galenus 6. de locis affect. cap. 5. Bottonus de morbis mulierum cap. 39.

[a] Baptista Montanus de uterinis affectibus pag. 1.

How necessary therefore the knowledge of uterine diseases is, judge yee. And how many of you labour of them, all through your own ignorance and modestie, woefull experience makes it manifest. For when a woman

woman is afflicted with any disease of the wombe; first through her ignorance, shee knowing not the cause thereof being not instructed in the state of her own body. And secondly through her modestie, being loth to divulge and publish the same unto the Physitian to implore his aide, shee conceals her griefe and so encreaseth her sorrow.

For the aide and benefit of a woman in this cause, have I composed this treatise; Wherein as in a glasse she may see her selfe in private, and view the nature, cause,

cauſe, ſignes, prognoſticks and cure of all uterine diſeaſes, But yet no further, then thereby to bee inſtructed to conferre with the Phyſitian for the cure of her griefe, leaſt by the miſapplying of the remedy you augment your diſeaſe, I confeſſe if you looke unto the matter it is old; if unto the method new: part of it being ſelected out of the Greeks, part out of the Latines, and part out of the experience of my owne practice, wherein I have followed the induſtrie of the Bee, who gathers hony out

Nil dictum quod non dictum prius.

of

of divers floures to weave into her owne combe. Many things more might have been added in it, which for modestie sake my pen hath omitted. I have also stooped to your capacities in avoiding hard words and Rhetoricall phrases, desiring rather to informe your judgements with the truth, though a plaine manner, then to confound your understandings with a more Rhetoricall discourse. But fearing to bee over-tedious, craving acceptance for these first fruits of my braine, untill God indues mee

mee with a better harveſt,
I reſt,

The wellwiſher of
your health

IOHN SADLER.

Ad proceres Artis Æsculapij.

PRÆNOBILEM medicinæ Artem ignobili proferre vulgo, opus haud dignum hodie non immerito existimetur. Vos igitur qui hujus artis illustrissimæ estis professores, mi forte an subinsulli esse animi censeatis; qui artem hanc inclytam gregalibus verbis dedecoravi: quod ne putetis, causam in lemmam coram vobis veniâ vestrâ sic agam. Sciatis vellem, quòd ego opusculo hoc meo promulgando fœmininum solummodò sexum

ſexum inſtituere decrevi: veſtra proin lenitudo & benevolentia (ſpero) conamen iſtud meum (licèt ſqualidum) abſq; inuſto ſtigmate in lucem prodire patienter. Hocq; confido magis, quippe quod Hippocrates, qui mihi exemplar eſt, honoratiſſimus de hoc ſubjecto nonnulla vulgo exarata dedit. Et de materia ſi quæratur, hanc, ingennè fateor, me ex authoribus tum antiquis tum modernis excerpſiſſe totam: circa quam, ſi errorem quendam inſcius aut incautus expromere videar, ſupplicitèr peto eundem mihi denudatum fieri, & ipſum elimare conabor ſerio. At ſi codicillus iſte meus incultus indicio veſtro (uti ſpero) inculpatus vixerit; clementia veſtra me vinculo obſervantiæ vobis devinctum habebit imperpetuum. Et quod ad

Momum

Momum attinet (cui calumniandi & maledicendi prurigo semper inhæret) flocci pendo, quamvis fungus iste sannis & scommatibus hunc meum exerceat laborem: quem scire vellem, suam de me sententiam inanem prorsus, levemq; ducere. Tumescat ideo invidiâ donec disrumpatur odio: mihi curæ est bonos non offendere & ignorantes informare. Hic scopus. Hic saltus. Hic pes figendus.

Ornato

Imprimatur.

Tho. Weeks R. P. Episcopo Lond. Cap. domest.

Iohn Smethwicke.

Ornato atque erudito juveni Domino Iohanni Sadlero Medicinæ Doctori, Alexander Reidus ἰατρομαιρυργος atque e sociorum inclyti Collegii Londinensis medici numero S. P. D.

CLarum tuũ morborum uterinorum, speculum non oscitanter perlegi, quod ad eorum & dignotionem & curationem elaborasti, quodque publici iuris facturum te mihi significasti. Si de eo quæras quid sentiam, brevem apertamque animimei sententiam accipe Dignum existimo quod lucem aspiciat; ad quod φιλιατρον omnes manibus versent. Non est meo iudicio quod sciolorum cerulas miniatulas pertimescas. Phra-

sis

sis in eo tersa atq; elegans: in eo certant brevitas & perspicuitas, ut de te Horatianum istud vere pronunciari non possit,

Brevis esse laboro,
Obscurus fio.

Methodus clara est atque rei traditioni conveniens. Medicamenta quæ proferuntur selecta sunt & tuta: Ita ut possit liber ipse secure maligni livoris dentem contemnere. Quamobrem oro, autor sibi sim eum publicandi, ut pulchris ingenii tui felicis primitiis gloria tibi accedat, atque ad gratitudinem exprimendam populares omnes obligentur. Londini, prid. Id. Ianuar. anni ab exhibito in carne Messia supra millesimum sexcentesimum tricesimo quinto,

Ex musæolo meo.

VSt in thy ſpring did the nine Muſes meet;
Whom when they ſpide, they did conſpire to greet:
And with freſh Laurell then Parnaſſus deckt:
That they on thee ſome honour might reflect.
The multitude amaz'd ſtood in a round,
To ſee whoſe prayſe fames rathing trump did ſound:
'Ere long they heard that, Sadler, 'twas thy worth
That caus'd that ſtir, and brought the Muſes forth.
Then did Apollo God of Phyſicks Art,
And the nine Muſes all conſent in heart,
Thy well-deſerving minde, thy name, thy ſtate,
With learning, honour, fame to celebrate.
But foggie ſleepers and thoſe wanton boyes
That ſpend their golden time in melting joyes
Th'unpartiall Muſes daygn not to reſpect,
They neglect learning; and them they neglect;

Or

Or send their Satyrs to proclayme
their crime
'Cause craggie stayrs of honour they'
not climbe
But generous Sadler, thou tooks
better way
By making learnings pleasant fruite
the prey,
Thou sought'st by early, late, by con-
stant payne,
By cost, by travell, that thou mightst
obtaine
Not the vain-glorious shell of emptie
prayse
Which shines a while, and suddenly
decayes:
But the sound kernell of the honour'd
Arts
Which honour thee for thy deserved
parts.
Divine Hyppocrates, Galen all such
As read this booke may witnesse well
thus much.
'Mongst Doctors of thy Art, goe, take
thy chayre:
Now thou mayst rest; greene lawrell
is thy share.

I. S.

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THE Sick womans Private Looking-Glasse.

Wherein Methodically are handled all uterine affects or diseases arising from the wombe.

An Introduction.

CHAP. I.

IF any one, but of a meane capacity were asked what were the wonder of the world; I thinke that reason would move him to answer,

* Quia homo ſecundum intell. ſum continet totum mundum.

Man; he being the * μικρόκοσμος, or little world, to whom all things are ſubordinate: agreeing in the *Genus* with things ſenſitive, all being *Animal*, but differing in the *Species*, for man alone is endued with reaſon; Let us make man in our image, after our likeneſſe. Wherefore of the Greeks hee is called ἀνθρωπος ἀπὸ τῆ ἀνατρεπειν, of turning his eyes upward towards him, whoſe image and ſuperſcription hee beares: whence the Poet writeth;

Exemplũ, Dei quiſque eſt in imagine parvâ.

Sil. Italic. lib. 5.

Nonne vides hominum, ut celſos
ad ſidera vultus
Suſtulerit Deus? ac ſublimia
finxerit ora. (teſt
See how the heavens high Archi-
hath fram'd man in this wiſe;
To ſtand, to goe, to looke erect,
with body, face, and eyes.

And

And *Cicero* saith, that all creatures were made like Moles, to root upon the earth, man onely excepted; to him was given an upright frame, to behold that mansion prepared for him above.

Cùm cæteras animantium naturas abjecisset ad pastum, solum hominem erexit, & ad cœli quasi cognationis prisini conspectum excitavit. Cicero lib. 5. de Legibus

Now to the end that this so noble and glorious a creature might not quite perish, hath the Almighty given unto woman the field of generation for a receptacle of humane seed; whereby that naturall and vegitable soule which lies potentially in the seed, may, by the *Vis plastica*, bee produced into act; that man being mortall, and leaving his off-spring behinde him, may become as it were immortall, and live in his posterity.

And because this field of

generation, to wit, the wombe, is the ſubject-matter from whence our enſuing diſcourſe is drawne, like ſo many lines from the center; that you may the better judge of that which followes, wee will in briefe lay before you the parts of the wombe, together with the qualities of the menſtruous bloud.

μήτρα & ὑστέρα.

Firſt, touching the wombe; of the Grecians it is called μήτρα the mother; or Δελφύς, ſaith *Priſcian*, becauſe it makes us all brothers.

It is placed in the *Hypogaſtrium*, or lower part of the belly, in the cavity called *Pelvis*, having the * ſtreight gut on one ſide, to keepe it from the hardneſſe of the back-bone, and the bladder on

* *Columbus Anatom. de viſceribus. lib. 11. ca. 16.*

on the other side, to defend it from blowes. The forme or figure of it is like a [b] virill member, onely this excepted, the manhood is outward, and the womanhood within.

It is divided into the necke and the body. The necke consists of a hard fleshie substance much like a [c] cartilage: at the end whereof there is a membrane transversly placed, called *Hymen*, or *Eugion*. Neere also unto the necke there is prominent panicle, which is called of *Montanus*, the doore of the wombe, because it preserveth the matrice from cold and dust. Of the Grecians it is called κλειτορὶς; of the Latines *Præputium muliebre*, because the Jewish women did abuse

[b] *Fuchsius institut. medicin. lib. 1. sect. 5. c. 13.*

αὐχὴν τῆς μητρᾶς.

[c] *Weckerus sentax. lib. 1. part. 1. p. 67*

ὑμὴν.

Hæc etiam membrana flos virginitatis vocatur, quia cum edest. Signum est virginitatis. Ostiolum uteri de uterinis affect. p. 9.

this part to their owne mutuall lust, as Saint *Paul* speaks, for which *Iuvenal* turns Satyrist against them.

Rom. 1. 26

Nec distare putant humana carne suillam,
Quæ pater abstinuit mox et præputia ponunt.

κολπος.

The bodie of the wombe is that wherein the childe is conceived; and this is not altogether round, but dilates it selfe into two angles, which *Herophilus* comparing to the hornes of a calfe, calleth them κοραίας. The outward part of it is nervous, and ful of sinewes, which are the cause of its motion: but inwardly it is fleshie.

It is fabulously reported, that in the cavity of the wombe there are seven divide

vided cels or receptacles for humane seed. But those that have seene Anatomies, doe know there are but two, and those not divided by a partition, but onely by a line or suture running thro gh the middest of it. In the right side of the cavity, by reason of the heat of the Liver, [a] males are conceived. In the left side, by the coldnesse of the Spleene, females are begotten. And this doe most of our Modernes hold for an infallible truth; yet *Hippocrates* holds it but in the generall; for in whom (saith he) the spermaticall vessell of the right side comes from the reines, and the spermaticall vessell of the left side from the hollow veine, in them males are conceived in

[a] *Hippoc. lib. 5. Aphor. 48.*

Quibus, dextrum vas spermaticum a renali, & sinistrum a vena cava descendit, iis mares sinistrâ, dextrâ verò parte uteri fœmine gestantur. Hipp. 6. Epidem. initio.

the left ſide, and females in the right. Well therefore may I conclude with the ſaying of *Empedocles*. Such ſometimes is the power of the ſeed, that a male may be conceived in the left ſide, as well as in the right. In the bottome of the cavity there are little holes, called the *Cotyledones*, which are the ends of certaine veines and arteries, ſerving, in breeding women, to conveigh ſuſtenance to the childe, which is received by the Vmbilicall veine: And in others to carry the cources into matrice.

Ea interdum vis eſt ſeminis ut utroque ſinu maſculos proferat.

κοτυλήδονες.

Now, touching the menſtruals: They are defined to bee a monethly flux of excrementitious and unprofitable bloud.

Ariſtot. de generatione animali. lib. 1. c. 20.

In which we are to note, that

that the matter flowing forth is excrementitious: which is to be understood of the superplus or redundancie of it: for it is a excrement in quantity, in quality being pure and incorrupt, like unto the bloud in the veines.

Sanguis menstruus est benignus non malignus, in quantitate, non qualitate peccans. 14. de usu partium 8.

And that the menstruous bloud is pure, and simply of it selfe, all one in quality with that in the veines, is proved two wayes: First, from the the finall cause of this bloud, which is the propagation and conservation of mankinde; that man might bee conceived; and being begotten, hee might bee comforted and preserved, both in the wombe, and out of the wombe. And all will grant it for a truth, that the childe, while it is in the

Causa finalis menstrui est propagatio & conservatio humanæ speciei.

matrice is nouriſhed with this bloud; and it is as true, that being out of the womb, it is ſtill nouriſhed with the ſame; for the [e] milke is nothing but the menſtruous bloud made white in the breaſts; and I am ſure womans milke is not thought to bee venomous, but of a nutritive quality, anſwerable to the tender nature of an infant. Secondly, it is proved to be pure from the generation of it, it being the ſuperfluity of the laſt aliment of the fleſhie parts.

[e] Ariſtot. de generatione animali. lib. 4. cap. 8.

It may be objected, if the bloud bee not of a hurtfull quality, how can it cauſe ſuch * venomous effects; as if the ſame fall upon trees and herbs, it maketh the one barren

* Fernelius de hominis procreatione lib. 7. cap. 7.

barren, and mortifies the other. And *Averroes* writes, that if a man accompany with a menstruous woman, if she conceive, she shall bring forth a Lepar. I answer, this malignity is contracted in the wombe; for the woman wanting native heat to digest this superfluity, sends it to the matrice, where seating it selfe untill the mouth of the wombe be dilated, it becomes corrupt and venomous, which may easily be, considering the heat and moistnesse of the place. This bloud therefore being out of his vessels, offends in quality; In this sense let us understand *Pliny*, *Fernelius*, *Florus*, and the rest of that torrent. * But if frigidity bee the cause why women cannot

Aver. 3. Colleg. cap. 7.

Sol.

Sanguis menstruus ob diuturnam in utero moram, malam quandam naturam contrahit.

* *Laudabilis & alimentaria est hic sanguis, cujus causa efficiens est calor fœminæ debilis.*

diges-

digeſt all their laſt nouriſhment, and conſequently that they have theſe purgations: It remaines to give a reaſon why they are of ſo cold a conſtitution more than men; which is this: The naturall end of mans and womans being, is to propagate; and this iniunction was impoſed upon them by God at their firſt creation, and againe after the deluge: now in the act of conception there muſt be an [f] Agent and a Patient, for if they be both every way of one conſtitution, they [g] cannot propagate; man therefore is hot and dry; woman cold and moiſt: he is the [h] Agent, ſhe the [i] Patient, or weaker veſſell, that ſhe ſhould [*] be ſubject unto the office of the Man,

Gen. 1. 28. 9. 1.

[f] *Aliquod ut materia, aliquod ut efficiens.*

[g] *Fernelius de morbis partium & ſymptom. lib. 6 cap. 7.*

[h] *Eſt enim mas, a quo motus procreationiſq; origo manat:*

[i] *Femina verò quæ materiam ſegetemq; ſubminiſtrat.*

[*] *Semen effuſum in gremium ſuſcipiendo.*

Man. It is necessary likewise that woman should be of a cold constitution, because in her is required a redundancy of matter for the infant depending on her; for otherwise, if there were not a superplus of nourishment for the child, more than is convenient for the mother, then would the infant detract and weaken the principall parts of the mother; and like unto the Viper, the generation of the infant would be the destruction of the parent. These monethly purgations continue from the 15. yeare, to the 46. or 50. Yet often there happens a suppression, which is either naturall, or morbifficall. They are naturally suppresst in breeding women, and such

Adde decem ternis, mulierum menstrua cernis, ad quinquaginta durat purgatio tota.

such as give sucke. The morbificall suppression fals now into our method to bee spoken off.

Chap. II.

Of the retention of the monthes.

ἡ περὶ τὰ καταμήνια ἐπισχεσις.

THe suppression of the Termes is an interception of that accustomary evacuation of bloud, which every moneth should come from the matrice, proceeding from the instrument or matter vitiated. The part affected is the wombe, and that of it selfe, or by consent.

Cause.

The cause of this suppression is either externall or inter-

ternall. The externall cause may bee heat or drineſſe of the aire, immoderate watching, great labour, vehement motion, and the like, whereby the matter is ſo conſumed, and the body ſo exhauſt, that there is not a ſuperplus remaining to be expelled; as is recorded of the [s] Amozonites, who being active, and alwayes in motion, had their fluxions very little, or not at all. Or it may bee cauſed by cold, which is moſt frequent, making the bloud viſcuous and groſſe, condenſing and binding up the paſſages, that it cannot flow forth.

[s] *Varandeus lib. 1. de morbis mvli. cap. 2.*

The internall cauſe is either inſtrumentall or materiall, in the wombe or in the bloud.

In

In the wombe it may bee divers wayes; by Apostoms, Tumors, Ulcers, by the narrownesse of the veines and passages; or by the [h] *Omentum* or kell in fat bodies, pressing the necke of the matrice: but then they must have *Hernia Zirbalis*: for in mankinde the kell reacheth not so low. By overmuch cold or heat, the one vitiating the action, and the other consuming the matter. By an evill composition of the uterine parts; by the [i] necke of the wombe being turned aside; and sometimes, though rarely, by a [k] membrane or excrescence of flesh growing about the mouth or necke of the wombe. The bloud may bee in fault two wayes, in quantity

[h] *Heurnius de morbis mulierum. cap. 1.*

[i] *Galenus 5. Aphor. 28.*

[k] *Pareus de hominis generatione cap. 51. & 43.*

tity or in quality. In quantity, when it is so consumed, that there is not a superplus left, as in Viragoes and virill women, who through their heat and strength of nature, digest and consume all their last nourishment; as *Hippocrates* writes of *Phaetusa*, who being exiled by her husband *Pythea*, her termes were suppresst, her voyce changed, and had a beard, with a countenance like a man. But these I judge rather to be *Anthropophagæ*, women-eaters, than women-breeders, because they consume one of the principles of generation, which gives a being to the world, *viz.* the menstruous bloud. The bloud likewise may be consumed, and consequently, the termes stayed

Erotis de passionibus mulier. cap. 23.

Hippoc. & ibidem. 6

ſtayed by bleeding of the noſe; by a flux of the Emroides; by a Dyſenteria, commonly called the bloudy flux, by many other evacuations, and continuall and chronicall diſeaſes. Secondly, the matter may bee vitious in quality; as ſuppoſe it bee ſanguineons, flegmaticall; bilious, or melancholious, every one of theſe, if they offend in groſneſſe, will cauſe an obſtruction in the veynes.

Signes.

Signes manifeſting the diſeaſe, are paines in the head, necke, backe, and loynes; wearineſſe of the whole body, but eſpecially of the hips and legges, by reaſon of a confinity which the matrix

trix hath with these parts: trembling of the heart. Particular signes are these; if the suppression proceeds of cold, she is heavie, sluggish, of a pale colour, and hath a slow pulse, *Venus* combates are neglected, the urine is crude, watrish, and much in quantity; the excrements of the guts usually are retained. If of heat, the signes are contrary to those even now recited. If the retention be naturall, and come of conception; this may be known by drinking of Hydromell, that is water and honey, after supper going to bed, and by the effect which it worketh; for, after the taking of it, if shee feeles a beating paine about the navell and lower parts of the belly, it

Hippoc. lib. 5 Aphor. 41.

is

is a signe she hath conceived, and that the suppression is naturall: If not, that is it vitious, and ought medicinally to be taken away.

Prognosticks.

With the evill quality of the wombe the whole body stands charged; but especially the Heart, the Liver, and the Braine; and betwixt the wombe and these three principall parts, there is a singular consent.

First, the wombe communicates to the heart by the mediation of those Arteries which come from Aorta; hence the termes being suppresst, will ensue faintings, swoonings, intermission of pulse, cessation of breath.

Secondly, it communicates

cates to the Liver by the veines derived from the hollow veine; hence will follow obstructions, cachexies, jaundise, dropsies, hardnesse of the spleene.

Thirdly, it communicates unto the braine, by the nerves and membranes of the backe; hence will arise Epilepsies, Apoplexies, Frensies, melancholy passions, paine in the after parts of the head, fearfulnesse, inability of speaking. Well therefore may I conclude with *Hippocrates*, if the moneths be suppresst, many dangerous diseases will follow. *Lib. 5. Apho. 37.*

Cure.

In the cure of this, and of all the other following effects,

I will obſerve this order. The cure ſhall bee taken from Chirurgicall, Pharmaceuticall, and Dieteticall meanes.

This ſuppreſſion is a plethoricke affect, and muſt be taken away by evacuation: and therefore firſt we will beginne with Phlebotomie.

In the middeſt of the menſtruall period open the Liver veine; and for the reverſion of the humour, two dayes before the wonted evacution, open the Saphena on both feet. If the repletion be not great, apply cupping glaſſes to the legges and thighs. And although there be no hope to remove the ſuppreſſion (as in ſome the Coryledones are ſo cloſed

sed up, that nothing but copulation will open them) yet it will be convenient, as much as may be, to ease nature of her burden, by opening the Hemerhoid veines with a Leech.

After Phlebotomie, let the humours bee prepared and made fluxile with syrupe of *Stœchas, Calamint, Betonie, Hyssop, Mugwort, Horehound, Fumeterre, Maidenhaire.* Bathe with *Camomill, Penny-royall, Savine, Bayleaves, Iuniper berries, Rue, Marjoram, Feverfew.* Bc *of the leaves of Nep, Maiden-haire, Succory, Betony, ana.* m. j. *make a decoction; take thereof* ℥ iij. *syrupe of Maiden-haire, Mugwort, Succory, ana.* ℥ ss. *Misce:* After she comes out of the Bath, let her drinke it off.

Purge

Purge with *Pil. de Agarico, Elephang. Coch. Fœtid. Galen* in this cauſe commends *pil. de Hiera cum Colocynthide*, for as they bee proper to purge the humour offending, ſo alſo they doe open the paſſages of the wombe, and ſtrengthen the faculty by their Aromaticall quality.

If the ſtomacke be overcharged, let her take a vomit; yet ſuch a one as may worke both wayes, leſt working onely upward, it ſhould too much turne backe the humour. ℞ *Trochiſks of Agrick* ℥ij. *infuſe them in* ℥iij. *of Oximel, in which diſſolve of the Electuary Diaſarum* ℈ij. *Benedict. Laxativ.* ℥ß. Take this after the manner of a purge.

After the humour hath beene purged, proceed to more

more proper and forceable remedies. ℞. trochiſcks of myrrhe ʒis: perſly-ſeed, caſtor, rindes of caſſia ana ℈i. of the extract of mugwort ℈is. muske gr. x. with the juce of ſmallage make 12 pils, tak 2 every morning or after ſupper going to bed. ℞. of cinnamō, ℥s. roots of ſmirnium, valerian, ariſtolochia, ana ʒii. roots of Aſrum ʒi. caſtor, ſaffron, ana ℈ii. ſpec. diambræ. ʒii. trochiſks of myrrhe, ℈iiii, tartari vitriolati, ℈ii. make all into a powder; with mugwort water and ſuger qs make lozenges, take ʒi of them every morning: or mingle ʒi of the powder with ʒi of ſugar and take it in white wine. ℞ of prepared ſteele, *ſpecierum hieræ* ana ʒii. borace,

ſpecies of myrrhe, ana ℈i. with the juce of ſavine make 38. take three every other day immediatly before dinner. ℞. of caſtor ℈i. wilde carret ſeed ℥s. with ſyrrupe of mugwort make 4 pils take them in the morning faſting, and ſo for three dayes together before the wonted time of the purgations. ℞. of Agaricke, ariſtolochia, juce of horehound, ana ℥v. rhubarb, ſpicknard, anice-ſeed, galbanum, aſſafætida, ſmallage roots, gentiane, of the three peppers, laccæ, ana ℥vi. with honie make an electuarie: take of it ℥iii for a doſis. In flegmaticall bodies nothing better can bee given then the decoction of the wood guaiacum with a little Dictam taken in the morning faſting,

faſting, and ſo for 12 dayes together without provoke-ing of ſweate.

Adminiſter to the lower parts by ſuffumigations, peſſaries, unctions, injections, inſeſſions.

Make ſuffumigations of cinnamon, nutmeg, cloves, bayberries, mugwort, galbanum, melanthium, Amber &c. Make peſſaryes of figgs, and the leaves of mercury bruſed and rowled up with lint. If you deſire a ſtronger; make one of myrrhe, bdelium, opopanax, Ammoniacum, galbanum, ſagapenum, mithridate, agarick, coloquintida &c. Make injections of the decoction of origane, mugwort, mercurie, betonie and figgs powring the ſame into the

wombe by a metrenchyta. ℞. oyle of ſweet and bitter almonds, lillies, capers, chammomill ana ℥s. ladani, oyle of myrrhe, ana ℥ii. with wax make an unguent, with which let the places bee anointed. Make inſeſſions of fængreeke, chammomill, melilote, dill, marjerom, pennyroyall, feverfew, juniper berries, and calamynt. But if the ſuppreſſion comes by a defect of matter, then ought not the cources to be provoked, untill the ſpirits bee animated and the blood againe encreaſed. Or if by proper affects of the wombe, as dropſies, inflammations, and the like; then muſt a particular cure bee uſed, the which I will not inſiſt upon here; but of them as they lie in order. If

If the retention comes from repletion or fulneſſe; let the aire bee hote and drie; uſe moderate exerciſe before meales; Let your ſleep bee ſhorter then ordinary; and your meat and drinke attenuating. Seeth with your meat garden ſavorie, time, origan and [n] ciche peaſon. If of emptineſſe or defect of matter; let the ayre bee moyſt and moderately hote. Shun excerciſe and watchings, let your meate bee nouriſhing, and of a light digeſtion; as reare eggs, lambe, chickens, almond milke and the like.

[n] *Cicer. Arietinum.*

Chap. III.

Of the overflowing of the courſes.

ἄμετρος κίνησις τῶν καταμηνίων.

THE Scholearium ſaith, by comparing of contraries, truth is made manifeſt. Having therefore ſpoken of the ſuppreſſion of the terms; order requires now, that I ſhould inſiſt upon the overflowing of them, an effect no leſſe dangerous then the former. And this immoderate flux of the monthes is defined to be a ſanguineous excrement proceeding from the wombe, exceeding both in quantity and time. Firſt it is ſaid to be ſanguineous the matter of the flux being only blood; wherein it

it differs from ῥὼς γυναικειος commonly called the false cources, or whites; of which I will speake hereafter. Secondly it is said to proceed from the wombe: for there are two wayes by which the blood flowes forth. The one is by the internall veynes in in the body of the wombe; and this is properly called the monthly flux. The other is by those veynes which are terminated in the necke of the matrice and this is called of *Ætius* the Hemorrhodes of the wombe. Lastly it is said to exceed both in quantity and time. In quantity sayth *Hippocrates* when they flow above 18 ounces. *Hippoc. lib. 1. de morbis mul.* In time saith *Aristotle* when they flow above three dayes. *Aristotelis l. 7. de hist. animali ca. 2.* But wee take this for a cer-

taine character of their inordinate flowing, when the faculties of the body thereby are weakened. In bodyes abounding with groſſe humours, this immoderate flux ſometimes unburdens nature of her load and ought not, to bee ſtayed without the councell of a Phyſitian.

Cauſe.

The cauſe of this affect is internall or externall. The internall cauſe is threefold; in the matter, inſtrument, or faculty. The matter, which is the blood, may be vitious two wayes. Firſt, in quantity, it being ſo great that the veynes are not able to containe it. Secondly, in quality, it being aduſt, ſharp, watriſh or unconcocted. The

Hippoc. l. 2. de morbis mulierum.

The instrument viz: the veynes are faulty by the dilatation of the orifice; which may bee caused two wayes: first, by the heate of the constitution, climate or season, heating the blood whereby the passages are dilated, and the faculty weakned that it cannot retaine the blood. Secondly, by fals, blowes, violent motion, breaking of a veyne, &c. *Per ἀναστόμωσιν.* *Per διάτασιν.*

The externall cause may be calidity of the aire, lifting, carrying of heavy burdens, unnaturall child birth, falls, &c.

Signes.

In this inordinate flux the appetite is decayed, the concoctions depraved, and all the actions weakened, the

feet are ſwelled, the colour of the face is changed, and a generall feeblenes poſſeſſeth the whole body. If the flux comes by the breaking of a veine, the body is ſomething cold, the blood flowes forth on heapes and that ſuddenly with great payne. If it comes through heate, the orifice of the veynes being dilated, then is there little or no payne, yet the blood flowes faſter then it doth in an Eroſion, and not ſo faſt as it doth in a Rupture. If by Eroſion or ſharpneſſe of blood; ſhee feeles a great heate ſcalding the paſſage; It differs from the other two, in that it flowes not ſo ſuddenly nor ſo copiouſly as they doe. If by weakneſſe of the wombe,

ſhee

shee abhorreth the use of *Venus*. Lastly if it proceeds from an evill quality in the blood; droppe some of it on a cloth and when it is drie, you may judge of the quality by the colour. If it bee cholericke it will bee yellow; If melancholie, blacke; If flegmaticall, watrish and whitish. *Hippoc. lib. 1. de morbis mulierum.*

Prognosticks.

If with the flux be joyned a convulsion; it is * dangerous, because it intimates the more noble parts are vitiated; and a convulsion caused by emptinesse is deadly. If it continues long it will bee cured with great difficulty: for it was one of the miracles which our Saviour Christ wrought to cure this *Hippoc. lib. 5. Aphor. 56. *S. Matth. 9. 20.*

this diſeaſe when it had continued 12 yeares. To conclude, if the flux bee inordinate [P] many diſeaſes will enſue; and without remedy, the blood together with the native heate being conſumed, either chacheriall, hydropicall, or paralyticall diſeaſes will follow.

[P] *Hi poc. l. 5. 57.*

Cure.

The cure conſiſteth in three particulars. Firſt, in repelling and carrying back of the blood. Secondly, in correcting and taking away the fluxibility of the matter. Thirdly, in corroborating the veynes and faculty. For the firſt; To cauſe a regreſſion of the blood, open a veyne in the arme, and draw out ſo much blood as the

the ſtrength of the patient will permit; and that not together, but at ſeverall times; for hereby the ſpirits are the leſſe weakened, and the retraction ſo much the greater. *Non confertim ſed per intervalla.*

Apply cupping-glaſſes to the [q] breſts; and alſo to [r] the liver that the reverſion may be in the fountaine. [q] *Hyppoc. lib. 5. Aphor. 50.* [r] *Riolanus ſect. 4. tract. 2. de morbis uteri.*

To correct the fluxibility of the matter, cathartical meanes moderated with aſtrictories muſt be uſed.

If it be cauſed by eroſion or ſharpneſſe of blood; conſider whether the Eroſion bee by ſalt flegme, or aduſt choller. If by ſalt flegme; Prepare with ſirupe of violets, wormewood, roſes, citron-pills, ſuccorie, &c. then take this purgation following.

lowing. ℞. myrobolan. chebul. ℥s. trochiſcks of agaricke ℥i. with plantaine water make a decoction: adde thereunto ſir. roſat. lax. ℥iii. make a potion.

If by aduſt choller prepare the body with ſirrupe of roſes, myrtles, ſorrell, purcelaine, commixt with water of plantaine, knotgraſſe, and endive; Then purge with this potion. ℞. rindes of myroboLanes, rhubarbe, ana ℥i. cinnamon gr. xv. infuſe them one night in endive water: Adde to the ſtraining pulpe of tamarind, caſſia, ana ℥s. ſirupe of roſes ℥i. make a potion.

If the blood bee watriſh and uncencoct as it is in hydropicall bodies and flowes forth by reaſon of the tenui-

tie

tie and thinneſſe, the uſe of of hydragoga will bee profitable. Purge with agarick, elaterium, and coloquintida. Sweating is proper in this cauſe, for by it the matter offending is taken away, and the motion of the blood is carried to the outward parts. To procure ſweate ſhe may take cardvus water with mithridate: or the decoction of guajacum, ſaſſafras, and ſarſa-parilla, the gumme of guajacum alſo doth greatly provoke ſweate. Pills of Sarſa-parilla taken every night going to bed are worthily commended. If the blood flowes forth from the opening or breaking of a veyne, without any evill quality in its ſelfe, then ought onely corroboratives to bee applied;

plied; which is the laſt thing to bee done in the cure of this inordinate flux.

℞. Of bole-armonie ℈i; London treacle ℥i. old conſerve of roſes ℥s. with ſirupe of myrtles make an electuarie. Or if the flux hath continued long ℞. Of maſticke ℥ii. olibani, troch. de carabe ana ℥i. balauſtiorum, ℈i. make a powder; with ſirupe of quinces make it into pills; take one alwayes before meales. ℞. *Lapidis hæmatitis triti ana* ℈ii. *ſpecierum triſantali* ℥i. *troch. de carabe, de ſcoria ferri*, corall, frankincence, ana ℈i. fine bole ℈i. beate theſe to a fine powder; and with ſugar and plantaine water q. s. make lozenges. Aſſes dung is well approoved of whether.

ther taken inwardly with ſirupe of quinces, or applied outwardly with ſteeled water. *Galen* by conveighing the juce of it through a metrenchita into the wombe 4. dayes together, cured this immoderate flux which no wayes elſe could bee reſtrained. Going to bed let her take ℈is. *Philonii Romani* in a wafer, make ſuffumigations for the matrice of maſticke, franckincence, burnt froggs, not forgetting the hoofe of a mule. ℞. Of the juce of knotgraſſe, comferie, quinces, ana ℥i. campher, ʒi. dippe ſilke cotton therein and apply it to the places. ℞. Oyle of maſtick, myrtles, quinces, ana ℥s. fine bole, troch. de carabe, *ſanguinis draconis*, ana ʒi. wax and viniger

niger q. s. make an unguent, apply it both before and behinde. ℞. Of plantaine, ſhepheards purſe, red roſe leaves ana M. iii. of goates and aſſes dung dried ana ℥is. *acatiæ*, *hypociſtidos* ana ℥is. dried mint ℥i. bean meale ℥iii. boyle all theſe in plantaine water, and make of it two plaſters: applie one before and the other behinde. If the blood flowes from thoſe veynes which are terminated in the necke of the matrice, then it is not called the overflowing of the termes but the hemorrhods of the wombe: yet the ſame cure will ſerve them both; only the inſtrumentall cure will a little differ; for in the eſterine hemorrhods, the ends of the veynes hang over

over like little teates or pushes which must be taken away by § incision, and then the veynes closed up with Aloes, fine bole, burnt alum, troch. de terra sigil. myrrh, masticke, with the juce of comfery and knotgrasse laid plasterwise thereto. § Lege apud S. Paulum lib. 6. c. 71.

The aire must be cold and drie: all motion of the body is forbidden. Let her meat bee Pheasant, Partridge, mountaine birds, Cunnies, Calfes feet, &c. and let her beere bee mixt with the juce of quinces and pomgranuts.

CHAP.

Chap. IIII.

Of the Weeping of the wombe.

THE Weeping of the wombe is an unnaturall flux of blood comming from the wombe by dropps or after the manner of teares; cauſing violent pains in the ſame; keeping neither period nor time. By ſome it is referred unto the immoderate evacuation of the courſes, yet they are diſtinguiſht in the quantity and manner of their flowing. In that they flow copiouſly and freely; In this continually, yet by [f] little and little, and that with great paine and difficulty: Wher-

Diſtinguuntſecundùm magis & minus, & Exeundi modo.

[f] Κατα σμικρα

Wherefore it is likened unto the [t] ſtrangurie.

[t] *Silvius comment. de menſibus mulierum.*

Cauſe.

The cauſe is in the faculty, inſtrument or matter. In the faculty, by being enfeebled, that it cannot expell the blood: and the blood reſting there, makes the parts of the wombe grow hard and ſtretcheth the veſſells, from whence proceeds the [u] paine in the wombe. In the inſtrument, by the narrowneſſe of the paſſages. Laſtly, it may be in the matter of the blood, which may offend in too great a quantity, or in an evill quality, it being groſſe and thicke that it cannot flow forth as it ought to doe, but by drops.

[u] *Dolor tenſivus uteri.*

Signes

Signes.

The ſignes will beſt appeare by the relation of the patient.

Prognoſticks.

Hereupon will enſue paines in the head, ſtomacke and backe, with inflammations ſuffocations, and excoriations of the matrice.

Cure.

If the ſtrength of the patient will permit, firſt open a veine in the arme, rubbe the upper parts, and let her armes bee corded, that the force of the blood may bee carried backward.

Then apply ſuch things as may laxate and mollifie the ſtretching of the wombe and

and aſſwage the ſharpneſſe of the blood; as cataplaſmes made of bran, lineſeed, fænugrecke, melilote, mallows, mercurie and atriplex: If the blood bee viſcuous and groſſe adde thereto mugwort, calamint, dictam, and betonie: And let her take of *Venice* treakle the quantity of a nutmeg with ſirrup of mugwort every morning. Anoint the places with oyle of lillies roſes, lineſeed, ſweete almonds, and calfes marrow. Make injections of the decoction of mallows, mercurie, lineſeed, groundſuell, mugwort, fænugrecke, with oyle of ſweet almonds.

Sometimes it is cauſed by a winde, and then phlebotonie is to bee omitted; and

and in the ſtead thereof ℞. Sirupe of feverfew ℥i. honie of roſes, ſirupe of ſtæchas, ana ℥s. water of calamint, mugwort, betonie, hyſope ana ℥i. make a julep. If the paine continues, take this purgation. ℞. *Speciorum hieræ* ℥i. *diachatholicon* ℥s. Sirupe of roſes laxative ℥i. with the decoction of mugwort, and the 4. cordiall flowers make a potion. If it comes through weakneſſe of the facultie, let that bee corroborated. If through groſſeneſſe or ſharpneſſe of the blood, let the quality of it bee altered as I have ſhewne in the foregoing chapter. Laſtly if the excrements of the gutte be retained, provoke them by a clyſter, of the decoction of cham-

chammomill, berony, feverfew, mallowes, lineseed, juniper--berries, cumminseed, aniceseed, melilote: adding thereto of diacatholicon, ℥s. *hieræ picræ* ℥ii. *hony, oyle, ana* ℥i. *Salniter* ℥is. The patient must abstaine from salt, sharp, and windy meats.

Chap. V.

Of the false courses or whites.

From the wombe proceeds not only the menstruous blood, but accidentally, many other excrements which by the Ancients are comprehended under the title of ῥὺς γυναικῶιος, which is a distillation of variety of corrupt humours through ῥὺς γυναικῶιος.

through the wombe, flowing from the whole body, or part of the ſame; keeping neither courſe, nor colour, but varying in both.

Cauſe.

The cauſe, is either promiſcuouſly in the whole bodie, by a cachochymia or weakneſſe of the ſame; or in ſome of the parts: as in the liver, which by the inabilitie of the ſanguifficative faculty, cauſeth a generation of corrupt blood; and then the matter is ruddiſh; ſometimes in the gall, being ſluggiſh in its office, not drawing away thoſe cholericke ſuperfluities, which are ingendred in the liver; and the matter is yellowiſh. Sometimes in the Spleene, not

not defecating and cleansing the blood of the dregges and excrementitious parts; and then the matter flowing forth, is blackish. It may also come from catarrhes in the head; or from any other putrified or corrupted member. But if the matter of the flux bee white, the cause is either in the stomacke, or reynes. In the stomacke by a flegmaticall and crude matter there contracted, and vitiated through [w] griefe, melancholie, and other distempers: for otherwise, if the matter were onely *Pituita*, crude flegme, and no wayes corrupt or vitiated, being taken unto the liver it might bee converted into blood, for flegme in the ventricle, is called [x] nourishment halfe digested

The cause of the whites.

w *Ex maerore tristitiae & animi affectionibus, vires deiiciuntur & vitiatur prima concoctio: Gal. arte medicinali.*

x *Pituita est succus alimentarius, & sanguis ex dimidio coctus. Fernel. de functionibus & humoribus lib. 6. cap. 9.*

digeſted: But being corrupt though ſent unto the liver, yet it cannot bee turned into nutriment; for the ſecond concoction cannot correct that which the firſt hath corrupted; and therefore the liver ſends it to the wombe which can neither diſgeſt it nor repell it and ſo it is voided out, ſtill keeping the colour which it had in the ventricle. The cauſe alſo may be in the reynes being over heat, whereby the ſpermaticall matter by reaſon of its thinneſſe flowes forth. The externall cauſe may bee moyſtneſſe of the aire, eating of corrupt meats, anger, griefe, ſlothfulneſſe, immoderate ſleeping, coſtiveneſſe of body.

Dimidio coctum alimentum; quòd in jecore concoctum, ſanguis fit. Fuchſius inſtitut. med. lib. 1. Sect. 4. cap. 3. Secunda concoctio non poteſt corrigere primam vitiatam.

Signes.

Signes.

The ſignes are extenuation of the body, ſhortneſſe and ſtinking of breath, loathing of meate, paine in the head, ſwelling of the eyes and feet, melancholie, humidity flowes from the wombe of divers colours, as reddiſh, blacke, greene, yellow, white. It differs from the flowing and overflowing of the cources, in that it keepes no certaine periods, and is of many colours, all which doe degenerate from blood.

Prognoſticks.

If the flux be flegmaticall it will continue long and be difficult to cure yet if vomiting or the flux *Diarrhæa*

hapeneth, diverting the humour it cures the diſeaſe. If it bee cholericke, it is not ſo permanent, yet more perilous, for it will cauſe (*Rhagadia*) clifts in the necke of the wombe, and ſometimes make an excoriation in the matrix. If *melancholius*, it is moſt dangerous and contumacious: yet the [y] flux of the Hemorrhodes administers cure.

y Hipoc. 6. Aphor. 11.

Cure.

If the matter flowing forth, bee reddiſh, open a veine on the arme; if not, apply ligatures to the armes and ſhoulders. *Galen* glories of himſelfe how hee cured the wife of *Boetus* labouring of this diſeaſe, by rubbing the upper parts with crude hony.

Galen. lib. de prænot. ad poſthum. c. 8.

If

If it be cauſed by a diſtillation from the braine, take ſirrup of betonie, ſtæchas, and marjerom. Purge with pil. coch. *ſine quibus, de Agarico:* Make *naſalia* of the juce of ſage, hyſope, betonie, *nigella*, with one drop of oyle of cloves and a little ſilke cotton. ℞. *elect. dianth. aromat. roſat. diambræ, diamoſci dulcis, ana* ℥i. *nutmeg* ℥s. *with ſugar and betonie water, make lozenges, to be taken every morning and evening. Take Aureæ Alexandrinæ* ℥s. *at night going to bed. If theſe things help not, uſe the ſuffumigation, and plaſter as they are preſcribed pag.* 203.

If it proceeds from crudities in the ſtomacke, or from a cold diſtempered liver, take every morning of the

ringo roots, condited every morning.

The ayre must be hot and dry: moderate exercise is allowed. Much sleepe is forbidden. She may eate the flesh of Patridges, Larks, Chickens, mountaine birds, Hares, Conies, &c. Let her drinke be thin Wine.

Chap. 11.

Of Barrennesse.

Hoc fuit maximum Opus obstetricum, scire conjungere invicem tempora apta ad conceptionem. Nimoleus Rochetus de morbis mulier. cap. 20.

In times past before women came to the marriage bed, they were first searched by the midwife; and those onely which she alowed of, as fruitfull, were admitted. I hope therefore it will be thought a needles labour, to shew how yee may

may prove your selves, and turne the stonny ground into a fruitfull soyle.

Barrennesse is a deprivation of life and powre which ought to bee in the seed, to procreate and propagate; for which end both man and woman were made.

Cause.

It is caused by overmuch heat or cold; that drying up the seed, and making it corrupt; this, extinguishing the life of the seed making it watrish and unfit for generation. It may be caused also by the not flowing or overflowing of the courses, by swellings, ulcers and inflammations of the wombe; by an [k] excrescence of flesh growing about the mouth of

Hippoc. 6. Epidem. 5. Aphor. 62.

[k] *Mauricius Cordaeus in Hippoc. lib. 1. de mulieribus, comment. 2.*

of the matrice; by the mouth of the wombe being turned unto to the backe, or ſide: by the groſſeneſſe and fatneſſe of the body, whereby the mouth of the matrice is cloſed up, by being preſt with the [l] *Omentum* or caule; and the [m] matter of the ſeed is converted into fatneſſe. Or if ſhee bee of a leane and exhauſt body, to the world ſhee proves barren, becauſe though ſhee doth conceive yet the fruit [n] of the wombe will wither before it comes to perfection for want of nouriſhment. *Aetius* and *Sylvius*, aſcribe one maine cauſe of barrenneſſe to compeld copulation; as when parents enforce their daughters to have husbands contrary to their liking, therein marrying

[l] *Hippoc. 5. Apho. 46.*
[m] *Ariſt. 2. de partibus animal.*
[n] *Hippoc. 5. Apho. 44.*
Aetius libro ultimo cap. 26.
Sylvius libello de generatione hominis commeat.

ing their bodies but not their hearts, and where there is a want of love, there for the most part is no conception; as appeares in women which are [o] deflowred against their will. Another maine cause of barrennesse, is attributed to the want of a convenient moderating quality, which the woman ought to have with the man, as if hee bee hot, shee must be cold; If hee bee drie, she must bee moist: But if they bee both drie or both moyst of constitution, they cannot propagate, [p] and yet simply considered of themselves they are not barren; for he or she which before was as the bar-

Coitus coactus, est coitus inanis.

[o] *Non concipitur sætus absq; mutua voluptate. Columbus de Anatom. l. 11. cap. 16. Cujusq; complexionis excessus mutuâ qualitatum contrariarum repugnantiâ coerceretur.*

[p] *Sæpe tamen usu venit, ut neuter coeuntium sit sterilis sed quia eorum inter se sunt abhorrentes naturæ, nihil idcircò ex sese, ex aliis verò generare possunt. Fernelius de partium morbis & Symptom. lib. 6. cap. 7.*

ren fig-tree, being now joyned with an apt constitution becomes as the fruitfull Vine. And that man and women being every way of a like constitution cannot procreate, I will bring nature it selfe for a testimonie, who hath made man of a hotter constitution, then woman, that the quality of the one may moderate the quality of the other.

Cum itaq; calidum frigido, commixtum fuerit, ex hujusmodi commixtione aliquid generari potest.

Hortensius Baptista lib. 11. divin. instit. de anima vegitiva cap. 19.

Signes.

If barrennesse proceeds from the overmuch heat, shee is of a drie body, subject to anger, she hath blacke haire, quicke pulse; her purgations flow but little, and that with paine; shee loves to play in the courts of *Venus*. But if it comes by cold, then

then are the signes contrary to those even now recited. If through an evill quality in the wombe: Make a suffumigation of red *storax*, *myrrhe*, *cassia-wood*, *nutmeg*, *cinnamon*, and let her receive the fume of it into the wombe, covering her very close, and if the odour so received passeth through the body up into the mouth and nostrills; of herselfe shee is fruitfull: but if shee feeles not the fume in her mouth and nose, it argues barrennesse one of these wayes; that the spirit of the seed is either through cold extinguisht, or through heat dissipated. If any woman bee suspected to bee unfruitfull, cast naturall *brimstone* such as is digged out of the mine, into

Hippoc. lib. 5. Aphor. 59.

Lege apud Moschionem cap. 161.

to her urine and if wormes breed therein, of herſelfe ſhe is not barren.

Prognoſticks.

Barrenneſſe maketh women looke young, becauſe they are free from thoſe paynes and ſorrowes, which other women are accuſtomed to bring forth withall. Yet they have not that full perfection of health which fruitfull women doe injoy, becauſe they are not rightly purged of the menſtruous blood and ſuperfluous ſeed, the retayning of which two, are the principall cauſe of moſt uterine diſeaſes.

Cure.

Firſt the cauſe ſhall be removed, and then the wombe ſtrengthe-

strengthened, and the spirits of the seed enlived.

If the wombe bee overhot; *take syrrup of succhorie with rhubarbe, syrrup of violets, endive, roses, cassia, purslaine.* Rc. *Of endive, water lillies, borage flowers, ana* m. *rhubarbe, myrobolanes ana* ℥iii. *with water make a decoction, adde to the straining of the syrrup laxative of violets* ℥i. *syrrup of cassia* ℥a. *manna* ℥iii, *make a potion.* Rc. *Of the syrrup of mugwort* ℥i. *syrrup of maiden haire* ℥ii. *water of succhorie, borage, fenell, ana* ℥iii. *pulv. elect. triasand.* ℥i. *make a julep.* Rc. *diapru. solut. elect. ras. Mesue ana* ℥iii. *rhubarbe* ℈i. *make a bolus.* Apply to the reynes and privities, fomentations of the juce of *lettice, violets, roses, mallowes, vine leaves and nightshade.*

shade. Anoint the secret parts with the cooling unguent of *Galen.*

If the power of the seed bee extinguisht by cold: Take every morning two spoonfulls of *cinnamon water with* ℈i. *of mithridate.* ℞. *Sirrup of calamint, mugwort, betony ana* ℥i. *water of penny royall, feverfew, hysope, sage ana* ℥ii. *make a julep.* ℞. *Oyle of anice seed* ℈is. *diacymini, diacalaminthæ, diamosci, diagalangæ ana* ʒi. *sugar* ℥iiii. *with water of cinnamon make lozenges: take of them* ʒis. *twice a day two houres before meales. Fasten cupping-glasses to the hipps and bellie.* ℞. *Of stirax, calamint, ana* ℥i. *masticke, cloves, cinnamon, nutmeg, lig. aloes, frankincense ana* ℥s. *muske* gr. 10. *amber-*

grise

grise ℈s. with rose water make a confection: divide it into foure equall parts; Of one part make a *pomum odoratus* to smell on, if thee bee not hysterical. Of the second, make a masse of pills, and let her take three every night. Of the third, make a pessarie, dippe it in oyle of *spikenard* and put it up. Of the fourth make a suffumigation for the wombe. If the faculties of the wombe be weakened, and the life of the seed suffocated by over much humidity, flowing to those parts; ℞. *Of betonie, marierom, mugwort, penny royall, lavender ana* m. i. *roots of asarum, fenell, ellecampane ana* ℥ii. *anice seed, cummin ana* ℥i. *with sugar and water. f. q. make a sirrup, take of* ℥iii. *every other morning.*

morning. Purge with theſe pills following; ℞. Of digridion gr. ii. ſpecierum dacaſtorei, ∋i. pil. fetid. ∋ii. with ſirrup of mugwort make vi. pills ℞. ſpec. diagemmæ, diamoſci, diambræ, ana ʒi. cinnamon ʒis. mace, cloves, nutmeg ana ʒs. ſugar ℥vi. with water of feverfew make lozenges, to bee taken every morning. Take of the decoction of ſarſaparilla, and virga aurea, not forgetting ſage; which Agrippa wondering at the operation of, hath honour'd it with the name of a holy hearbe. And it is recorded, that after ſo many of the Egiptians were dead, the ſurviving women that they might multiply the faſter, were commanded to drinke the juce of ſage. Anoynt the genitalls with oyle of

Sacra herba.

Heurnius methodus ad praxin. cap. 14.

Read Dodonæus hiſtory of plants. lib. 2. cap. 77.

of *anicefeed* and *ſpikenard*. Rc. *Of mace, nutmeg, cinnamon, ſtyrax, amber ana* ℥i. *cloves, ladani ana* ℥s. *turpentine* q.s. *make trochiſcks, to ſmother the wombe.* Rc. *Of the roots of Valerian, ellecampane, ana* lb. i. *galangale* ℥ii. *origan, lavender, marjerom, brionie, mugwort, bay-leaves, calamint ana* m. iii. with water make an inſeſſion, in which ſhe ſhall ſit after ſhee hath had her courſes.

If barrenneſſe proceeds from dryneſſe conſuming the matter of the ſeed, Take every day of *Almond milke*, and *Goates milke* extracted with hony. Eate often of the roots *Satyrion condited*, and of the electuary *diaſatyrion*. Take three *weathers heads*, boyle them untill the

fleſh

flesh comes from the bones, then take of *melilote, violets, chamomill, mercury, orchis, with their roots ana* m. i. *fenegrecke, linseed, valerian roots ana* li. i. Let all these bee decocted in the foresaid broth, then let the woman sit in the decoction up to the navill. Re. *Of Deeres suet, Cowes marrow, styracis liquidæ, ana* ℥ iii. *oyle of sweet alemõds* ℥ ii. *with silke cotton make a pessarie.* Make injections only of fresh butter and oyle of *sweet almonds.*

If barrennesse bee caused by any proper affect of the wombe, the cure is set down in the foregoing chapters. Sometimes the woman proves barren when there is no impediment of either side, except onely in the manner

of

of the act: as when in the emission of the seed, the man is quicke and the woman too slow, whereby there is not a concurse of both seeds at the same instant, as the * rules of conception require. Wherefore to take away this inconvenience, *Mulier præparari ac disponi debet molli complexu, lascivis verbis oscula lasciviora miscenda.* If this doth not suffice, before the act of coition, foment the private parts with the decoction of *betony, sage, hysope*, and *calamint*. Annoint the mouth and necke of the wombe with Muske and Civet.

* *Petrus Bayrus pract. lib. 3. 15. cap.*

The cause of barrennesse being removed, the wombe shall be corroborated as followes. ℞. *Of bay berries, masticke,*

ſticke, Nutmegge, Frankincenſe, Cypreſſe nuts, Ladani, Galbani, ana ℥ i. *Styracis liquid* ℈ ii. *Cloves* ℈ s. *Amber griſe* gr. ij. *Muſke* gr. vi. *with Oyle of Spiknard, make a peſſary.* ℞. *of red Roſes, Lapidis hæmatitis, white Frankincenſe ana* ℥ s. *ſang. draconis, fine bole, Maſticke, ana* ℥ ii. *Nutmegge, Cloves ana* ℥ i. *Spicknard* ℈ s. *with oyle of Worme-wood make a playſter for the lower part of the belly.* Let her eate often of *Eringo roots* condited. Make an injection onely of the juce of the roots of *Satyrion.*

Poſt purgationem ſiccior eſt uterus et ſemen avidius trahit.

The apteſt time for conception is inſtantly after the monthes be ceaſt, becauſe then the wombe is thirſty and dry, apt to draw the ſeed, and alſo to retaine it, by the roughneſſe of the inward

inward superficies. And besides, in some, the mouth of the wombe is turned unto the backe, or side, and is not placed right untill the last day of the courses.

Roderic. cast de natura muliebri lib. 2. cap. 13

Excesse in all things is to be avoyded; lay aside all passions of the minde. Shun study and care as adverse to conception; for if a woman doth conceive, the wise parents being otherwise addicted, often beget but foolish children, because the animall faculties of the parents *viz.* The undestanding and the rest (from whence the childe hath his reason) are, as it were, confused through the multiplicity of cares and cogitations. Examples hereof we have in learned men,

who after great study and care, instantly accompanying with their wives, often beget doting children. A hot, and moyst aire is most convenient, as appeares by the women in Ægypt, which usually bring forth three, or foure children at one time.

Chap. 12.

Of the Mola, or halfe conception.

This disease, is called of the Greekes μώλη and the cause of this denomination is taken from the loade or heavy weight of it, it being a moles, or great lump of hard flesh burdening the woman. μώλη.

It is defined to bee an inarticulate peece of flesh without forme, begotten in

in the matrice, as it were, a true conception: In which definition wee are to note two things. First, in that a mole is sayd to be inarticulate, and without forme, it differs from monsters, which are both *formata* and *articulata*. Secondly, it is sayd to bee, as it were, a true conception, which puts a difference between a true conception and a mole; which difference holds good three waies. First, in the Genus, in that a mole cannot be sayd to bee animall. Secondly, in the Species, becaufe it hath no humane figure and beares, not the character of a man. Thirdly, in the *Individuum*, for it hath no affinity with the parent, eyther in the whole

body, or any particle of the ſame.

Cauſe.

About the cauſe of this affect, amongſt learned authours I finde variety of judgements. [m] Some are of opinion, that if the womans ſeed goes into the wombe and not the mans, thereof is the mole produced. Others there be that affirme it is ingendred of the menſtruous blood: but if theſe two were granted, then mayds by having their courſes, or thorough nocturnall polutions might be ſubject unto the ſame, which never any yet were. The true cauſe of this fleſhy mole proceeds both from the man, and from the woman

m *Avicenna 10 de animalibus et 21. tertij tract. 2. cap. 19.*

Ariſtot. 4. de generatione animali. cap. 7.

Plinius lib. 10 cap. 64.

Hippoc. 2. Epidem.

Galenus 14. de uſu partium. 17.

man, from corrupt or barren seed in the man, and from the menstruous blood in the woman both mixed together in the cavity of the wombe; where nature finding her selfe weake (yet desiring to maintaine the perpetuity of her species) labours to bring forth a vitious conception rather than none. and so instead of a living creature generates a lumpe of flesh.

Signes.

The signes of a mole are these. The months are suppresst, the appetite is depraved, the brests swell, and the belly is puffed up and waxeth hard. Thus farre the signes of a breeding woman, and of one that

beareth a mole are all one. I will now ſhew you how they differ.

The firſt ſigne of difference is taken from the motion of a mole; it may bee felt to move in the wombe before the third moneth, which the infant cannot: yet that motion is not to be underſtood of any intelligent power in the mole, but of the faculty of the wombe, and of the ſeminall ſpirits diſuſed through the ſubſtance of the mole; for it lives not a life animall, but vegitative in the manner of a plant. Secondly, in a mole, the belly is ſuddenly puft up; but in a true conception the belly is firſt retracted and then riſeth againe by degrees. Thirdly,

the

the belly being preſt with the hand, the mole gives way, and the hand being taken a way it returnes to the place againe: But a child in the wombe, though preſt with the hand, moves not preſently, and being removed returnes ſlowly or not at all. Laſtly, the childe continues in the wombe not above eleven moneths; but a mole continues ſometimes foure or five yeeres, more or leſſe according as it is faſtned in the matrice. I have knowne when a mole hath fallen away in the fourth or fifth moneth.

If it remaines untill the eleventh moneth, the leggs waxe feeble, and the whole body conſumes; onely the ſwelling of the belly ſtill

increaſeth, which makes ſome thinke they are hydropicall though there be little reaſon for it; for in the Dropſie the legges ſwell and grow bigge, but in a mole they conſume, and wither.

Prognoſtickes.

If at the delivery of a mole the Flux of blood bee great, it ſhewes the more danger; becauſe the parts of nutrition having beene vitiated by the flowing back of the ſuperfluous humors, whereby the naturall heate is conſumed: and then parting with ſo much blood, the woeman thereby is ſo weakened in all her faculties, that ſhe can hardly ſubſiſt.

Cure.

Cure.

Wee are taught in the schoole of *Hippocrates*, that phlegbotomy causeth abortion, by taking away that nourishment, which should sustaine the life of the child. Wherefore, that this vitious conception may bee deprived of that vegetative sappe by which it lives; open the liver veyne, and then the saphena on both feet. Fasten Cupping-glasses to the loynes and sides of the belly: which done, let the uterine parts be first mollified, and then the expulsive faculty provoked to expell the burden. *Libro 5. Aphorism. 31.*

To laxate the ligatures of the mole: ℞. *Mallowes with the roots* ℥. iij. *Chamœmile, Melilot*

Melilot, Pellitory of the wall, Violet leaves, Mercury, roots of Fenell, Parsly ana m. ij. Lineseed, Fengreeke, ana lb. i. boyle them in water and let her sit therein up to the navill. At the going out of the bath, annoynt the privities, and reines with this unguent following. *℞. oyle of Chammomile, Lillies, and sweet Almonds ana ℥i. fresh butter, Labdani, Ammoniaci, ana ℥ s. with the Oyle of Lineseed, make an unguent. Or instead of this may be used unguentum Agrippæ or Dialthæa. ℞. of Mercury, roots of Althea, ana m. s. fol. Branchæ Vrsinæ m. s. Lineseed, Barley meale, ana ℥ vi. boyle all these with water and honey, and make a playster.* Make pessaries of the gumme *Galbanum bdellium, Ammoniacum*

Figges,

Figgs, Hogges suet, and Honey.

After the ligaments of the mole are loosed; let the expulsive faculty be stirred up to expell the mole, for effecting of which all medicaments may bee used which are proper to bring downe the courses. ℞. *troch de myrrha* ℥ j. *castor, aristolochia, Gentian, dictam, ana* ℥ s. *make a powder, take* ℥ i. *in* ℥ iiij. *of Mugwort water.* ℞. *of Hypericon, Calamint, Penny-royall, Betony, Hysope, Sage, Horehound, Valerian, Madder, Sabine with water make a decoction, take* ℥ iij. *of it with* ℥ i s. *of Sirrupe of Feversew.* ℞. *of Mugwort, Myrrh, Gentiane, pil. coch. ana* ℈ iiij *Rue, Penny-royall, Saggapenum, Opopanax ana* ʒ s. *assa fœtida,*

Cinna-

Cinnamon, Iuniper berries, Borage, ana ℥ i. *with the iuce of Sabine make pills to be taken of every morning.* Make infessions of Hyssope, Bay leaues, Assrum, Calamint, Bayberries, Chammomile, Mugwort, Sabine. ℞. *of Sagapenum, Marjerom, Gentiane, Sabine, Cloues, Nutmegge, Bayberries, ana* ℈ ij. *Galbanum* ℥ i. *hiere picre, blacke Hellebore, ana* ℈ i. *with Turpentine make a pessary.* But if these things proue not availeable; then must the mole bee drawne away with an instrument put up into wombe, called a *Pes gripbus*; which may be done with no great danger, if it bee performed by a skilfull Chirurgeon.

After the delivery of the mole (by reason that the woman

woman hath parted with much blood already) let the flux of blood bee ſtayed as faſt as may bee.

Faſten Cupping-glaſſes to the ſhoulder, and ligatures to the armes. If theſe help not; open the liver-veine on the right arme.

The aire ſhall bee moderately hot and drie; and her diet ſuch as doth mollify and attenuate, ſhee may drinke white wine.

CHAP. XIII.

Of the generation of monſters.

BY the Ancients monſters are aſcribed to depraved conceptions; and are defined to bee excurſions of nature, which are [n] vitious one

[n] *Heurnius inſtitut. medicin. lib. 5. cap. 8.*

one of these foure wayes. In figure, situation, magnitude, or number.

In figure, when a man beares the character of a beast, as did the [a] monster in *Saxonie*, which was borne about the time of *Luthers* preaching.

[a] *Ruffus de mul. lib. 5. cap. 3.*

In magnitude, when one part doth not equalize with another, as when one part is too bigge or too little for the other parts of the body; and this is so common amongst us, that I need not produce a testimonie for it.

In situation, as if the eares were on the face and the eyes on the brest or legges, of this kinde was the [b] monster borne at *Ravenna* in *Italy*, in the yeare 1512.

[b] *Conradus Lycosthenes tractat. de mirabilib.*

In number, when a man hath

hath two heads or foure hands, of this kinde was the [1] monster borne at *Tarzara* in the yeere 1540.

[1] *Ludovicus lib. 2. cap. 3.*

I proceed to the cause of their generation, which is either Divine or Naturall. The Divine cause proceeds from the permissive will of God, suffering parents to bring forth such abominations, for their filthie and corrupt affections which are let loose unto wickednesse, like brute beasts that have no understanding. Wherefore it was enacted amongst the ancient Romans, that those which were any wayes [2] deformed should not be admitted into religious houses. And S. *Hierome* in his time grieved to see the deformed and lame offered up to God in.

[2] *Gellius lib. 1. cap. 12.*

Li 28. epistola ad Demetriadem. lib. 2.

Lib. de arte concionandi.

in religious houses. And *Kekermanne* by way of inference excludeth all that are misshapen from the presbyteriall function in the Church: and that which is of more force then all, God himselfe commanded *Moses* not to receive such to offer sacrifice amongst his people; and hee renders the reason, *Least hee polute my sanctuaries*: because the outward deformity of the body is often a signe of the polution of the heart, as a curse layd upon the child for the parents incontinency. Yet there are many borne depraved which ought not to bee ascribed unto the infirmity of the parents. Let us therefore search out the naturall cause of their generation, which

Levit. 21. 18.

Verse 23.

Quos natura notavit damnavit.

S. Iohn. 2.

which (according to *Aristotle* and *Avicen* which have dieved into the secrets of nature) is either in the matter or in the agent, in the seed or in the wombe. *Arist. 1. tertio meteor. Avicenna 2. metaph.*

The matter may bee in fault two wayes, by defect or by excesse. By defect when as the childe hath but one legge, or one arme. By excesse, when it hath three hands, or two heads.

The agent, or wombe may be in fault three wayes. First, in the formative facultive, which may be too strong, or too weake, by which is produced a depraved figure. Secondly, in the instrument or place of conception, the evill conformation or disposition whereof, will cause a monstruous birth. Thirdly

ly in the imaginative power at the time of conception, which is of ſuch force that it ſtamps the [f] character of the thing imagined upon the child: ſo that the children of an adultreſſe may be like unto her owne husband though begotten by another man; which is cauſed through the force of the imagination which the woman hath of her owne husband in the act of coition. *Ariſtotle* reports of a woman, who at the time of conception beholding the picture of a Blacke more, conceived and brought forth an *Æthiopian*. I will not trouble you with any more humane teſtimonies; but I will conclude with a ſtronger warrant. Wee read how

[f] *Cardanus de rerum veritate. lib. 8. cap. 44.*

Iacob

Iacob having agreed with Laban to have all the spotted sheep for the keeping of his flocks; to augment his wages, tooke hasell rodds, and pilled white strakes in them and layd them before the sheep when they came to drinke, and the sheep cupling there together; whiles they beheld the rods conceived, & brought forth spotted young. Gen. 30. 31.

The Imagination also workes on the child after conception: for which wee haue a pregnant example of a worthy gentlewoman in Suffolcke, who being with child and passing by her butcher killing of meat, a drop of blood sprung on her face, whereupon she said, that her childe would haue some blemish

Per imaginationis impressionem fœtus in vtero matris afficitur signo notabili sine corporali contactu. Osualdus Crollius præfatione admonitoria ad Basilicam Chymicam.

blemiſh on the face, and at the birth it was found marked with a red ſpot.

Some are of opinion, that monſters may be ingendred by ſome infernall ſpirit. Of this minde was [t] *Egidius Facius* ſpeaking of that deformed monſter borne at Cracovie. And [u] *Hieronimus Cardanus*, writeth of a maid, which was got with child, by a Divell, ſhee thinking it had been a faire young man. The like alſo is recorded by [w] *Vincentius*, of the Prophet *Marlin*, that he was begotten by an evill ſpirit.

But what a repugnancie would it bee, both to religion and nature, if the Divells could beget men, when we are taught to believe, that not any was ever begotten without

t *Libro de Cometa.*

u *Lib. de rebus contra naturam.*

w *De naturali ſpeculo. lib. 21. cap. 30.*

without humane seed except the Sonne of God. The Divell then being a spirit having no corporall substance, but in appearance, and therfore no seed of generation; to say that hee can use the act of generation effectually, is to affirme that hee can make something of nothing, and consequently the Divell to be God, for creation solely belongs to God alone. Againe if the Divell could assume to him a dead body, and enliven the faculties of it, and make it able to generate (as some affirme hee can) yet this body must beare the image of the Divell; and it is against Gods glory to give permission so farre unto him, as out of the Image of God to rayse up his